

SOCIAL JUSTICE REVIEW



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In a letter addressed to the Hierarchy of Germany and broadcast by Vatican Radio Pius XII records the difficulties under which the German people are living to-day by referring to their narrower space limits, their standard of living "far below what is bearable," their economy shaken to its foundations, and pictured Germany "with a social, political and psychological structure completely changed by the migration of refugees from the East with a state of health far below anything which seemed permissible before."

Holy Father Perturbed

The Pope further states: "Not a small part of our daily worries arises out of the conflict between the enormous needs with which we are confronted and our unfortunately restricted means to help them."

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CATHOLIC ASPECTS OF THE WAR OF 1812

HAVING lived through the era of Hitler everyone knows how quickly dictators can change the course of events not only in a single nation but in the world. As Americans we saw from afar the absorption of Austria into Germany and the dissolution of Czechoslovakia. In 1939 and 1940 we watched a war, and ultimately we were involved in it.

So it was in the days of Napoleon. Our ancestors who were then concentrated on the Atlantic seaboard saw the Little Corporal rise to power in France; they saw his armies overrun Europe, and finally in 1812 the United States declared war on Great Britain because she had been impressing American seamen to maintain her fight against France. Since England and Russia were the only major opponents of Napoleon, by declaring war on the former we aligned ourselves with the dictator.

To see how these events affected the Catholics in America let us look at the organization of the Church in this country. When President Madison proclaimed a state of war in 1812, not even twenty-five years had passed since the United States had received its very first Bishop in the person of John Carroll who lived in Baltimore and was still alive. Realizing at an early date that he could not rule so vast an area, Carroll petitioned the Holy See for a division of the diocese, and on April 8, 1808, Pope Pius VII erected

the archdiocese of Baltimore with four suffragan sees, namely, Boston, New York, Philadelphia, and Bardstown.¹⁾ New Orleans had existed as a separate diocese since 1793, but the see remained

unoccupied for a long time and was administered by the archbishop of Baltimore.

If 1808 was to be a conspicuous date in the annals of American church history, it was not so glorious as it might have been. Bishop-elect Concanen of New York was promptly consecrated in Rome on April 24, 1808, but when he tried to go to America he was impeded by the naval hostilities of the Napoleonic era. While awaiting transportation his health failed, and the first Bishop of New York died in Naples on June 19, 1810.

Since the Holy See had entrusted the official documents to Concanen for delivery to Carroll, they were delayed for two years. Finally duplicates were brought to their destination by Bishop-elect Flaget in

August, 1810. The latter had been in Paris where he secured the duplicates which Carroll regarded as adequate authority for proceeding to the consecration of the new bishops. Accordingly, on October 28, 1810, Egan was consecrated for Philadelphia; on November 1, Cheverus was consecrated for Boston; and on No-



Wilhelm Emanuel v. Ketteler
Bishop of Mainz, Died July 13, 1877

From a Photograph taken during the
Vatican Council

¹⁾ Peter Guilday, *The Life and Times of John Carroll*, New York, 1922, p. 567 sq.

General Jackson viewed the victory as "a signal intervention from Above," and he asked Du Bourg to designate a day of prayer and thanksgiving. He picked January 23 and the community at large did all it could to make the day memorable. Opposite the main door of the cathedral a temporary triumphal arch was erected. On the day of the ceremonies young ladies dressed in white with silver stars on their foreheads representing the states and territories formed a court of honor extending from the arch to the cathedral. When Jackson passed under the arch two children presented him with a crown of laurels, and as he advanced the girls representing the states and territories strewed flowers in his path. Du Bourg met the general at the portal of the church, and, before escorting him to a seat near the altar, he addressed him saying that all America was preparing to inscribe his name on her immortal rolls alongside that of Washington. He continued:

Whilst history, poetry, and the monumental arts will vie in consigning to the admiration of the latest posterity, a triumph perhaps unparalleled in their records—whilst thus raised by universal acclamation to the very pinnacle of fame and ascending clouds of incense, how easy it had been for you, General, to forget the prime mover of your wonderful successes, to assume to yourself a praise which must essentially return to that exalted source whence every sort of merit is derived. But better acquainted with the nature of true glory, and justly placing the summit of your ambition in approving yourself the worthy instrument of Heaven's merciful

designs, the first impulse of your religious heart was to acknowledge the signal interposition of Providence—your first step is a solemn display of your humble sense of His favors It is our pride, also, to acknowledge that the Almighty has truly had the principal hand in our deliverance, and to follow you, General, in attributing to His infinite goodness the homage of our unfeigned gratitude. Let the infatuated votary of a blind chance deride our credulous simplicity; let the cold-hearted atheist look up for the explanation of such important events to the mere concatenation of human causes; to us, the whole universe is loud in proclaiming a supreme Ruler who as He holds the hearts of man in His hand, holds also the thread of all contingent occurrences

To Him, therefore, our most fervent thanks are due for our late unexpected rescue, and it is Him we chiefly intend to praise, when considering you, General, as the man of His right hand, whom He has taken pains to fit out for the important commission of our defense; we extol the fecundity of genius, by which, in an instant of the most discouraging distress, you created unforeseen resources; raised as it were, from the ground, hosts of intrepid warriors and provided every vulnerable point with ample means of defense. To Him we trace that instinctive superiority of your mind, which at once rallied around you universal confidence; impressed one irresistible movement to all the jarring elements of which this political machine is composed, aroused their slumbering spirits and diffused through every rank that noble ardor which glowed in your own bosom.¹²⁾

(To be concluded)

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AN INDIVIDUAL APPROACH TO THE HOUSING PROBLEM

SHORTLY before leaving the army in late spring, in an article in *The Commonwealth* (May 3, 1946) I outlined certain plans for an individual approach to the housing problem. Specifically, I explained how I hoped to be able to solve my personal housing problem and provide shelter for my growing family consisting of a wife and three very small children, one not yet a year old and the oldest boy only three.

A half-year has now passed.¹⁾ Like so many other veterans I have had to face a number of serious problems upon my return to civilian life and as in the case of most veterans the two key problems were a job and some sort of a home. The search for a job is a story in itself. The pur-

pose of this brief account is simply to tell something of how the Marx family solved its housing problem, not in a spirit of conceit but simply in the hope that other families desperately needing homes may profit by our example and discover that in this day of big government, big business and big unions it is still possible for Americans who still keep alive some spark of their pioneer ancestry to obtain homes.

First of all, the housing situation that I described last May, in many sections of the country is still as desperate as ever. The last figures I have seen from the Veterans Administration show that some 64 per cent of the married veterans and over

¹²⁾ Mrs. Dunbar Rowland, *Andrew Jackson's Campaign Against the British or the Mississippi Territory in the War of 1812*, New York, 1926, pp. 376-381.

¹⁾ Last December.

80 per cent of the single veterans still do not have housing of their own. That is, they are still living doubled up with relatives and friends. Real estate prices are still inflated although there are some signs that the tide is turning. In Washington at least, buyers, no matter how desperate for housing, are refusing to pay twice the pre-war price of homes for the first time since the inflationary spiral began during the war. But as I pointed out last May, veterans' housing is still being offered at a price veterans simply cannot afford to pay. For example, how can a veteran earning thirty-five or forty dollars a week buy an eight-thousand-dollar home or rent even a one-room apartment at seventy-five dollars a month in projects built under veterans priorities to solve the veteran housing problem? Banks are increasingly reluctant to loan money under the GI Bill of Rights to veterans to buy homes selling at inflated prices and far beyond the pocketbooks of desperate veterans.

Yet what a tragic commentary on the American dream, if something so necessary and so vital to the well-being of both the individual family and the state as a home for the families of veterans who have often spent four years of camping out cannot be provided by the wealthiest country in the world!

In thinking over these things, and profiting by my experience in Alaska as a boy, I determined to provide shelter for my family by my own efforts. Before the war the position I filled was that of a teacher in the graduate school of a great university. I attended interminable conferences, read many books, wrote articles on many aspects of our social, economic and political life. Out of all this I obtained finally a feeling of futility. I became increasingly impatient with the suave speakers who had just the right story with which to introduce their talks which were often well prepared and well delivered. There seemed to be so little resulting from all the study and all the talking and writing. I thought of one of the early problems encountered by my Catholic Worker friends when the scholars who were supposed to become workers preferred to remain scholars and when the workers all wanted to be scholars. I also thought of Julien Benda's "Treason of the Intellectuals," and wondered if we who taught and wrote, often with so much unctiousness, were not actually traitors to society by our refusal to take action when action was needed. Many of us pointed with alarm at the threat of totalitarianism, whether of the left

or of the right, and looked with foreboding at the constant centralization of power in the national states of the world. But personally, we did nothing about these things except to write and talk.

Even in regard to such a matter as housing, the tendency has been on the part of commentators and teachers to look to our central government for a solution. The real estate man no doubt would like to have Congress vote a big enough bonus to all veterans to enable them to buy homes at inflated prices. Mr. Wyatt would like to have the RFC finance prefabricated homes for veterans. Veterans write their Congressmen, write to the newspapers, etc. But what has happened to our American traditions? Since when have we become so paralyzed that we cannot take direct action to remedy vital personal problems?

I agree that housing is a national problem but this does not mean that it cannot be met on the local level and cannot be solved in individual cases by the individuals themselves who, after all, are the most desperately concerned and who, consequently, are willing to go to extreme steps to solve their personal housing problems. The illegal seizure of already-built structures is of course no solution at all.

In my own case I was more fortunate than most veterans. I had an old but serviceable automobile, a 1937 model, and in anticipation of my plans, I had purchased a one-ton utility trailer before leaving the army. Furthermore, I owned a boat, a fourteen-ton sloop, 36 feet long, with a 14-foot beam and a main cabin almost fourteen feet square with seven and a half feet headroom. I had paid for this boat before the war by sailing it from Florida and then living on board and thus saving rent. It was scarcely designed for family living but after all it was the only home we had to come back to.

At the opening of May, with the family packed in the car and the trailer heavily loaded with baby cribs, clothing and other innumerable items, we left Kentucky for Washington by way of the West Virginia mountains. The car over-heated some seventy miles from Washington; late at night, I discovered that the heavy trailer load and the sharp curves on the hills had thrown the springs of the trailer off so that the load was riding on the axle but the tires were not rubbing so I gambled and drove on into the city.

We doubled up in my mother-in-law's small two-room apartment for a couple of weeks while I worked hard at repairing four years of idleness

and neglect. There was painting to do and extensive remodeling of the boat's interior to make it habitable for a family. I built little bunks in the forepeak, arranged a sliding couch that became a double bed for ourselves and converted my original bed into a combined settee and breakfast nook with a folding table. For some of the jobs I had to call upon my wife's help. One difficult job she had was hauling my two hundred pounds to the top of the mast so that I could paint it since she weighs only a little over a hundred pounds herself.

The little boy, Nicky, who was three in October, and his sister Lois, two in October, both having their birthdays on October 27, promptly fell into the foul Potomac, each three times before they learned something of the hazards of living on a boat. Fortunately, we had little life jackets on them so they floated. Now they climb about like monkeys. The baby, Anton, was too small to get over the rail. The boat was fun and solved our housing problem nicely in the warm summer weather but plans had to be made for the future.

During the war we had talked much about getting a place in the country. We both believed that the city was no place for raising children. So as soon as we returned to Washington we began to watch the real estate advertisements for farms and acreage. However, because we loved the water so, we could not be satisfied with an inland farm. It had to be on the water where we could moor our boat off our own property. This seriously limited our field of search for most of the waterfront property was resort property, lots selling for as high as two thousand dollars and acreage was entirely out of the question. I won't go into the details of our search. But a little two-line advertisement and the pushing of a cousin of my wife's who had just purchased a farm on the Eastern Shore of Maryland and who urged speedy action led us to the very location I had wanted all along, 34 miles from Washington over fine roads, only an hour's drive, on an estuary of Chesapeake Bay on Chalk Point across from the town of Galesville, Maryland. We had been looking for from five to fifteen acres. We found a hundred and twelve, and bought the place after a single visit and without doing any of the many things the books all tell you to do before buying a farm. A quarter-mile of waterfront and about thirty acres of beautiful forest led us to purchase. There was a small bungalow on the farm, a small barn and some other small structures for chickens,

pigs, etc., but no electricity. The fence posts were largely rotten but the soil seemed fertile. We inherited a Negro tenant family with the farm and arranged to have them stay on. This meant putting up some sort of shelter for ourselves. Fall was approaching and the situation on the boat was grim at times. My wife's relatives still shudder at her experience with the huge wharf rats which frequent the river.

We discovered one night that there were rats on board. One could hear them moving about. I recalled the stories I had heard about rats eating away the faces and limbs of small babies so I scarcely dared to sleep. But traps seemed to be of no use and they moved too fast for me to catch them. Sleepless nights rat-chasing began to tell on both of us. Finally, my wife phoned me at work with a shaken voice to tell me that she had just caught one of the rats. It seems that she spotted him in broad daylight on top of the cupboard. As she started for him he started down but as he endeavored to slide into the bilge she pinned him to the wall of the cabin with a huge Civil War saber the sloop carries among its armament. I had dissuaded her from using the .25 calibre Colt automatic I gave her one Christmas for fear of putting holes in the boat or hitting someone on the wharf. The trouble was that she had not killed the rat, simply speared him through the fleshy part of his body and he screamed and tried to free himself for a quarter hour while she did not know what to do. Finally she reached for a butcher knife with her other hand and cut his throat. The rat's mate, no doubt unnerved by witnessing this battle from a discreet corner of the bilge, and after spending another night with my chasing him with the same saber, beat a retreat from the boat and I hastened to plug the emergency rudder-post hole down which I surmised the rats had come.

As I saw the problem of housing on the farm, it was hopeless to expect to build one's permanent home at current inflated prices, even if one did the work one's self. Then too there was the time element. I was now working eight hours a day at a full-time job. I needed a house by fall. The answer seemed to be one of the smaller pre-fabricated houses, a double or triple garage I could use temporarily as a home. But I went over the field from ply-wood garages to steel garages and Quonset huts but found that in every case I would have to provide my own foundation and the cash price in almost every case was close to a thousand dol-

lars. We had taken every dollar we had in bonds and from my terminal leave to make the down payment on the farm and did not dare go into debt to buy a house. I was on the point of buying a Montgomery Ward pre-fabricated pig house to live in for a while as this could be obtained for around five or six hundred dollars.

Then, more or less by chance, I found out that the Labor Day holiday was approaching. I determined to take steps that week-end to start building a place myself. I still hoped to get some sort of a pre-fabricated place eventually but wanted to get my furniture from storage to save storage charges.

I had heard much about the problem of obtaining priorities on building materials; I had talked to other veterans who were desperate after losing several days work going from office to office to obtain the necessary papers. Often by the time they were completely documented, the materials they had intended to buy had been sold to others. I had no time to make any such preparations. On Saturday morning I drove to the country, went to a local lumber yard only a mile from my gate, placed my order for enough material for a ten by twenty storage shed, hauled the framing lumber away on my trailer and by noon started building. For a rough foundation I used brick pillars built of brick which had served as ballast in my boat. On these pillars I placed four by four skids and on top of these the conventional two by six stringers. In the early afternoon a truck arrived with my sheathing, horrible green lumber, soaking wet, moldy and black, but all one could buy. Working almost around the clock, by Monday evening I had my sub-floor and foundations built, my joists in place, my roof sheathing on and the two end walls sheathed in with the two windows cut out. The speed of the enterprise surprised me and even at inflated lumber prices my shed cost me only about one-hundred and fifty dollars.

On returning to the city I went through the Sunday classified advertisements and found a construction shanty for sale for forty dollars. I remembered how Henry Thoreau a century ago had bought a shanty to further his own individual housing experiment. The shanty left much to be desired, the floor was largely rotten as were the bases of many of the upright frames. But I bought the place, spent a day in tearing it down and another day in hauling it to the farm on my trailer. I now decided to make a temporary dwelling of my storage shed and threw out two little

ten by ten wings from the main structure, giving me a total floor space of 400 square feet.

I bought my windows at a second-hand yard, also a large door and then by watching the newspapers purchased a thousand feet of second-hand pine flooring which made a serviceable floor and gave me material to use for more siding for my two extra rooms. I have enough odds and ends left over to make a small porch. Without describing each process it is enough to say that by working every week-end, but without anyone to help me, by Armistice Day I had my little cabin completed. Putting on the heavy roofing paper I used to cover the sides as well as the roof was a terrific task working alone for it was almost impossible to support one end of my strips while I nailed up the other end. Obtaining nails was a most difficult task. I cannot get an artesian well dug for a while because of the expense and also because pipe cannot be obtained but I have the use of a neighbor's well only two hundred yards away. For lights we use lamps borrowed from the boat, the Aladdin type of kerosene lamp, throwing a powerful white light which also generates some heat which is welcome in winter. The man I bought the shanty from gave me enough used wire fencing to build a large yard for the kiddies where they can play under their mother's eye from the kitchen window. The sink and drain-board were obtained from a second-hand yard. To date the complete cost of the house, including the sink, is almost exactly four hundred dollars. We paid this amount from money we saved by not having to pay any rent. We have more room than many veteran families living in trailer camps and in emergency housing. When finances permit I can buy insulating materials for finishing the interior. In the meantime, thanks to the heavy roofing paper used as siding, our little home is snug and tight against the winter winds. And we look out of our windows at the tall trees across our fields and at the water which we can travel with our boat to visit our friends across the Bay.

I do not wish to minimize the discomforts of our plan of living. I return to my desk job in the city on Monday morning exhausted physically. We shall not be able to afford electricity or a well for some months yet. We have no sanitary facilities of course. But we do have a home of our own and all sorts of possibilities for the future. In keeping with Mr. Hightstone's excellent little book, "Practical Farming for Beginners," we have

skimped on our building program in order to buy a cow and I now hope that my twenty-five dollar a month milk bill plus the money spent for cream and butter can be put to a better use in building a tobacco barn this winter.

In brief, our plan is to cut our expenses for routine living so that we can make permanent improvements on our place and provide some security for the future and a better life for ourselves and our children.

Many a reader will ask: "you have been extremely fortunate, you had a little capital, a fairly good job, etc., but what about the rest of us who are already forced to live up to the limit of our incomes?" To these readers I would reply that they should read Hightstone's book, my article in *Commonweal* mentioned above and Ralph Borsodi's old book, "Flight from the City," and thus find out on how little capital they can escape the tyranny of an urban existence and an urban landlord. Actually, we do not need a hundred and twelve acres. Ed Robinson's "Have-More" plan which sells for a dollar (Noroton, Connecticut) explains how one can obtain many of the advantages we hope to enjoy on a single acre of fairly good land. Some money is necessary for a be-

ginning, but if one begins the experiment in early spring it would be possible to live in a tent even, save rent and then apply this money to the purchase of building materials for a better shelter. My experiment shows that even at inflated current prices one can build a fairly adequate shelter for from two to four hundred dollars plus the cost of the land. And it must be remembered that I was sleeping in my home almost from the first week-end and bought my materials as I went along. What is needed is a fierce determination to capture a modicum of independence in an increasingly regimented age and a willingness to put up with temporary inconveniences in order to obtain a better future. My wife is a city girl, born and raised in Washington and Tampa, but she sees the vision of what we can build through the years by our sacrifices now. I cannot help but feel that America would be a better place if more Americans recaptured some of the initiative and courage their grandfathers had and ceased to look to a central government for a solution to the problems which experience has shown can be solved by individual or group action.

WALTER J. MARX, PH.D.
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FOR AN ORGANIC SOCIETY

A NOTED Swiss-German scholar, Johann Kaspar Bluntschli, jurist and political theorist, has said that "the edifice of republics had its foundations in the independence of the communes." In agreement with the opinion of this representative of the historical school, American scholars have declared the town and parish system of New England in colonial times to have been "one of the most curious and suggestive phenomenon of American history."

These little communes, so Dr. Herbert B. Adams stated, in a paper read before the Harvard Historical Society on May 9, 1891, were the germs of our state and national life. They gave the colonies all the strength which they ever enjoyed. It was the towns, parishes, and counties that furnished life-blood for Church and State, for school and college, for war and peace. In New England especially, towns were the primordial cells of the body-politic. In all the colonies, civic communities were the organic tissues, without which the

colonial body would have been but a lifeless mass.¹⁾

On this foundation was American Democracy built; it is greatly to be wished for the people should recognize the sound principle realized in the organic political structures of the United States. Lewis Morgan, quoted by Adams, declared on one occasion: "Upon the township was formed the county, composed of several towns similarly organized, the State, composed of several counties, and finally, the United States, composed of several states; each organization a body political, with definite governing powers in a subordinate series." All this the promoters of federal power, the New Dealers and leftists of assorted colors, consider of little import, while they wonder, on the other hand, whence the totalitarian state!

Such pseudo-Democrats would do well to consult that wise man of India, Gandhi, whose con-

¹⁾ Johns Hopkins University Studies, II, Balt., 1892, p. 5.

ception of an independent India agrees with the idea of communal institutions fundamental to the political structure of our country. What he has in mind, paraphrases the statement by the scholar referred to: "The edifice of republics has its foundations in the independence of the communes." This is the opinion we have gained from an article Gandhi contributed to the *Harijan*, from which we quote:

"Independence must begin at the bottom. Thus every village will be a republic or *Panchayat* having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs even to the extent of defending itself against the whole world. It will be trained and prepared to perish in its attempt to defend itself against any onslaught from without. Thus, ultimately, it is the individual who is the unit (?). This does not exclude dependence on any willing help from neighbors or from the world. It will be a free and voluntary play of mutual forces. Such a society is necessarily highly cultured in which every man and woman knows what he or she wants and, what is more, knows that no one should want anything that others cannot have with equal labor.

"In this structure composed of innumerable villages, there will be ever-widening, never-ascending circles," the article continues. "Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble, sharing the majesty of the oceanic circle of which they are integral units.

"Therefore, the outermost circumference will not wield power to crush the inner circle, but give strength to all within and derive its own from the centre."

This declaration in favor of civil liberty and self-government agrees well with the policies advocated by Catholic political theorists. The strength of the medieval communes was rooted in the central idea sponsored by the Indian sage. The closing sentence of his statement emphasized Dante's opinion regarding the position the emperor should occupy in the universal monarchy, to which the great Florentine was so passionately devoted.

F. P. KENKEL

Warder's Review

Vae Victis

THERE is a Colonel at Alaska, who not so many years ago was a round-house foreman in a Kansas Middletown. He was made a Captain in the Army and was promoted to the rank he now holds after the war had ended. After that he was sent up North and put in charge of the railroad, which is the property of the Nation. He has been charged with gross mismanagement of the road, both to the detriment of the people of Alaska and the Federal Treasury.

We have reason to believe that this kind of carpet-bagger, to use the opprobrious term of reconstruction days, may be found also in Germany. The British press discusses quite candidly some of the scandals that have arisen in the British zone. We are not privileged to know how our people are conducting themselves over there, but the proclamation of the Governor of Hesse, Newman, warning the people of the dire consequences that would befall them should the bread riots continue, warrants suspicion. Some of his statements are neither logical nor fair; the man speaks like one who knows himself possessed of power, to which he will resort irrespective of other considerations.

He said the victors were not held to feed a conquered people. That is true during invasion and while the preliminaries of a peace are being considered. But the argument does not fit the present case. By the Potsdam Agreement the very provinces which furnished the German people with grain, such as wheat and rye, were placed in the hands of Russia and Poland. Moreover, the Allies have retained five to six million men as prisoners of war, many of whom are needed on the farms at home. Factories were dismantled, while nothing was done to re-establish German currency. Exports were, therefore, out of the question, and it was impossible to procure food in exchange for manufactured goods. Consequently, the German people were left utterly helpless, depending upon the victors, who after two years have not as yet decided on peace terms. It is, therefore, the starving people, among whom are five million Germans driven out of their old homes, have a right to complain irrespective of the opinion so ignorantly and brutally expressed by the Governor of Hesse.

His declaration also constitutes a curious commentary on the policy of de-Nazification. We are reminded by Newman's letter of what a Priest, who returned from the United States to Germany

not long ago, has told friends in our country: "I can not write everything in a letter," he says, "but the mistakes which have been made, and are being made, are enormous. The population is simply being driven to some kind of radicalism, either red or brown." The same writer, having referred to a number of cases of crass injustice observed by him, remarks: "It certainly is a sad story, but not the right way to re-educate a people for democracy." This man Newman's policy certainly underscores this statement.

A Neglected Mission

CRITICISM of either Communism or the prevailing economic system will prove futile as long as it serves no other purpose than that of demonstrating that they are evil. Whenever this course is adopted, what alternative is open to those who may be convinced that the twain are indeed rotten? The poor victim of the critic's persuasive arguments is left between the devil and the deep sea. If men are not to be discouraged or made indifferent by criticism of the two systems referred to, it will be necessary to put at the side of the two houses condemned a third one, properly anchored in a sound foundation able to sustain the lofty structure human society should be.

Catholic sociologists have for over a hundred years labored with the intention to help lay the cornerstone of a reformed social order. In spite thereof, and of many papal encyclicals on the subject, we are no nearer to the intention to put forward a social and economic program of our own than we were on the eve of publication of *Rerum novarum*. And this, although in *Quadragesimo anno*, Pius XI furnishes the *leitmotiv* for a program of social reconstruction, which includes the reformation of institutions.

These thoughts were brought to mind by the following passage in the chapter, "The State," in the volume on "Co-operative Plenty" by the late Fr. J. Elliot Ross:

"Such co-operatives as those of farmers might by themselves constitute some sort of guild or agricultural estate regulating, not by legislation, but by the force of public opinion in the co-operatives, many affairs of the farmers as they would regulate the marketing of their products."¹

Like the boy who has been thrown into the creek in order that he should learn to swim, the

reader of this statement is challenged to meet a novel situation. The scholarly Dr. Ross, without referring to *Quadragesimo anno*, and avoiding the horrible term "subsidiarity," shows how one of the leading proposals of the encyclical could be applied. It is just this American Catholics must learn to do on a large scale, to apply Catholic social doctrines and policies to the conditions and circumstances of the time and place. But until such time when men will eagerly inquire the meaning of a sentence such as the following, we will not be able to make our influence felt in the public forum. It is again Dr. Ross who states:

"Those who wish to see inaugurated some sort of guild system or vocational group order or a corporative state, need feel no doubt about co-operatives putting obstacles in the way of such organizations. Indeed, the fact that co-operatives would eliminate the private-profit motive would remove some of the difficulties encountered by medieval guilds, especially those guilds which survived the breakup of feudalism."²

Where are those who, outside of the scholars' den or the class room, could explain the meaning of the two statements quoted from Fr. Ross's book to an inquiring non-Catholic farmer, co-operator, non-Catholic teacher of sociology or union agitator? As long as we must admit that the number of those who are able to discuss intelligently the meaning of fundamental proposals put forward in an encyclical intended to promote the "reformation of institutions and morals" is small, our position in public life will remain weak. We cannot safely act while we lack the knowledge of what should be promoted and by what means.

In Straightened Circumstances

JUST ninety years ago the most distinguished of New England transcendentalists, Ralph Waldo Emerson, asserted "the Church (meaning the Church of England) at this moment is much to be pitied. She has nothing left but possession."¹ However malicious the exaggeration, it does contain a kernel of truth. The Anglican Church was too closely allied with the wealthy classes of England to escape the influence mammon exercised over men and the conditions of life in a country that was proud to be called the "workshop of the world," irrespective of the injustice and suffering imposed on the laboring masses. A Catholic French publicist, Coquille, writing in 1863, was tempted to cry out: "Paup-

¹ Loc cit. St. Louis, B. Herder, 1941, p. 172.

² Ibid., pp. 172-73.

¹ English Traits. Boston, 1857, p. 230.

erism is protestant; it is the daughter of industrialism." One may say, therefore, the financial misfortune, which has now overtaken the Church of England has its origin in Adam Smith's "Wealth of Nations." His system has run its course and the fruits are bitter.

What has happened the *Catholic Times*, of London, refers to as "a social revolution of wide implication" for the country. The Anglican Church is experiencing the fate reformers, both radicals and liberals, have imposed on the Catholic Church repeatedly both in Europe and Spanish America in the course of the past one-hundred and fifty years. Recent legislation for nationalization and conversion of local loans has drastically reduced the income of the Church of England, after a series of similar losses in the past ten years. Hence the task to rebuild or repair the many parish churches destroyed by war is made all the more difficult. The clergy themselves are often in impossible financial situations owing to the increase of rates and taxes, and the need to keep up large vicarages. The only method of meeting this crisis is, as the Archbishop of Canterbury has explained, a more active life within the Anglican Church, to lay the responsibility for the support of their pastors upon the Anglican faithful. "Yet," remarks the *Catholic Times*, "it remains doubtful if a religious revival can be produced by financial need." Before all in a country, let us add, where church attendance has declined to a point which is said to be lower even than that characteristic of Scandinavian countries.

Viewing the situation dispassionately and charitably, the Catholic weekly expresses sympathy with the Anglican clergy and the people "who sincerely uphold what they believe to be the truth." "We recognize," says the editorial, "that if these new difficulties diminish still further the moral authority of Protestantism, it will not be for the national good if there shall be any increase of secularism and indifference." Whether or not the crisis which has befallen the Church of England will tend to promote secularism and indifference, we do not pretend to know. This is quite certain, however: Both of them will continue to grow and extend their influence over men and affairs for reasons expressed years ago by a noble-minded non-Catholic German scholar, August F. Vilmar.

In a work on "Theological Ethics," published in 1871, the distinguished orthodox Lutheran theologian asserted, with a clarity of vision which

shames those who even today refuse to recognize the truth: "Never before has humanity in general surrendered itself to so large an extent as it has today to the *pleonexia* (covetousness, Col. 3,5). The term 'self-interest' does not govern alone the classes referred to (industrial and commercial) but also public authority. In consequence God's ordinances are set aside . . . The phenomena of socialism and communism have their root almost entirely in this *pleonexia* and from this source they develop the intention to destroy Christ's Kingdom. The mist which this particular sin (covetousness, greed) spreads is so heavy and impenetrable that even the well-intended cannot ward it off. Only he who clings to the person of the living Christ perceives clearly that all of these efforts, accomplished not alone without God but in opposition to God, must destroy themselves in a frightful holocaust."²⁾

We are witnesses to the truth of this prediction; it does not, however, thus far appear that we are profiting from a catastrophe which must breed new disaster if we continue indifferent.

Incorrigible Ignorance

ONCE Voltaire and his like had declared the Church should be hounded to death, the myth of the 'dark Middle Ages' was destined to poison the minds of numerous generations. And although eminent historians have long ago uncovered and described the Middle Ages in their true colors, the evil spirit raised by the rationalists has not as yet been laid.

It is in *Ammunition*, published by the International Union, United Automobile, Aircraft and Agricultural Implement Workers of America, we came across the statement: "*This smacks of witchcraft of the Middle Ages.*" The reference is to the use of sulphur by a woman, who had been urged by a good neighbor to put this substance into her shoes, as a remedy against arthritis, and who claimed that she had been relieved of the trouble, at least for several weeks.¹⁾

Both folk- and primitive medicine did attempt to cure diseases with remedies to which modern science attributes no curative value whatsoever. But ignorance regarding the efficacy of plant, mineral or animal matter as a curative has little to

²⁾ Vilmar, Professor in the University of Marburg, Hessa, is best known through his *History of German Literature*, of which twenty-five editions were published from 1845 to 1905.

¹⁾ Loc. cit., Vol. 3, No. 1, Detroit, p. 13.

do with witchcraft. But, and this is important, witchcraft was not a disturbing symptom in the Middle Ages. The Church had succeeded quite well in her efforts to eradicate the superstitious beliefs of the more recently converted Germanic and Slavic peoples. At least to such an extent that witchcraft was not the evil, let us say in the thirteenth and fourteenth century, into which it expanded in the latter part of the fifteenth and particularly in the sixteenth century. It remains a puzzling question, this sudden rising of witchcraft in its ugliest form, just as the Renaissance began to flower and that the terrible evil should have continued through and long after the Reformation. It is furthermore of some importance to note that the mass promoted this strange aberration and that the leaders of the people were only gradually affected by it.

The distinguished German sociologist, Wilhem

H. Riehl, relates that in the eleventh century at Freising, at that time an Episcopal city of Bavaria, the mob spirit had developed in the populace, which the clergy were unable to suppress. As a result, three old women were killed as witches. Their remains were, however, given decent burial by a secular priest and two monks in the dark of night.²⁾

Similar circumstances are related by other historians. It was not until four hundred years later the epidemic was in full sway. Comparison of Luther's and Canisius' catechism proves the former to have fallen under the influence of the prevailing superstition to a far greater extent than his Catholic adversary. Ultimately, a few noble men, among them several Jesuits, fought the horrible delusion which was carried to the New World by the Puritans and resulted in the Salem witchcraft trials.

Contemporary Opinion

THE film is the one universal nexus of our age. Eighty-five million Americans go to the movies every week, and 50 percent of the British people, men, women and children, see the pictures once or twice a week. Hollywood dominates the whole American continent and penetrates into Europe and Asia and into backward areas where the film can be understood by those who cannot read or write. Basing her researches on American records, Miss Thorp shows (in her book "America at the Movies") how the housewife and the typist find in the film the fulfilment of their dreams of luxury and romance; fashions of clothes and hair-dressing, standards of kissing and love-making are based on direct imitation of Hollywood patterns.

The New Statesman
London

The Republican leader (Senator Robert H. Taft) has dropped his new public housing bill in the legislative hopper. He has raised the ante, however. It adds \$792 million to the \$6 billion W-E-T bill of last year

Eight million small property owners will view the Senator's action more with sorrow than with anger. Few of them will be surprised. They have good reason to know that no faith can be placed in the promises of politicians who assure

the taxpayers that public spending is going to be stopped

No one knows better than Senator Taft that public housing is a public fraud. It never did take care of the needy, and it never will. It is simply a way of putting the Government into our business in order to provide about 20,000 comfortable jobs for political appointees.

Headlines¹⁾

The close association that has been shown amongst the militant elements of the waterfront and transport industries in New Zealand, Australia and the American Pacific coast calls for a close and critical survey, especially in view of definite plans elaborated for revolutionary control of the whole transport system of the Pacific. This statement is not lightly made for we must not forget the Pan-Pacific Conference which took place at Vladivostok in 1929. At that conference both Australia and the United States were represented, and much of the discussion centered upon the use of trade unionism as an avenue to revolution. One resolution taken approved the destruction of arbitration in industrial disputes and the fomenting of grievances, real and feigned, for

²⁾ Wanderbuch. 3rd ed. Stuttgart, 1892, p. 255.

¹⁾ A real estate news letter, published in Washington.

the promotion of discontent amongst workers. The man who presided over those deliberations was Solomon Losovsky. This individual who is today a Foreign Office Commissar at Moscow had for twenty years been the Comintern's Director for Red infiltration abroad. The organization set up by the Pan-Pacific Conference in 1929 made its headquarters in Shanghai until the entry of Japan into the war. After that it was reported as having shifted to Sydney, Australia, and what is worth noting is that the tactics advised by Losovsky and adopted by the conference delegates have been seen in action in all the disputes that have occurred in Australia in connection with the coal-mining, iron and waterfront industries.

Zealandia
Auckland, N. Z.

As students dig deeper into the history of arbitration, it seems that at one time it had a greater influence on human behavior than at the present time. In China, for example, its ameliorating influence is part of the history and structure of family and social life. Its use through the many provincial guilds profoundly affected life in small communities.

The modern concept seems to tie arbitration to contracts in commerce; to charters and treaties in politics; and to collective bargaining agreements in labor. The more general acceptance of self-discipline, through arbitration, in broader human relations has not been inherited from these older civilizations

We lay it down as a fundamental principle, wrought out of a deep experience, that any concept of arbitration which does not have as its prime objective the development of self-discipline is doomed to failure.

*The Arbitration Journal*¹⁾

Early in the Spring of the year, the *Statist*, one of England's leading financial journals, expressed regret that the Allied governments were so reluctant to allow Germany to recover if she were capable of doing so. "As things are," so the note continues, "at present there is only one great Power on the European Continent. From the western point of view it would be desirable that Central Europe should be given an opportunity to once more be an important entity in Europe as distinct from an underfed, miserable Germany at present."

¹⁾ Spring, 1947, p. II-III.

Fragments

IN the opinion of the *Irish Catholic*, of Dublin, Henry Wallace is the American who believes that democratic lambs in Europe can rely on the kindly nature of the Soviet wolf."

There are people, says Cardinal Hlond, Primate of Poland, who are irritated that the Church defends her independence and does not restrict her activities to within her own walls, does not play the role of a corrupt sect, serves no party and wants to remain what she was, in the modern state, also.

Writing on "Psychiatry and the Social Crisis," in the *Journal of Clinical Psychopathology*, Dr. Charles B. Thompson declares advertising, as practiced today, a type of propaganda which runs completely counter to our national principles of mental hygiene, playing on our fears or enticing us with phantasy. Advertisements must inspire confidence and reestablish a sense of security.

Mr. James Burnham, in his book on "The Managerial Revolution," is said to suggest that "whatever sort of change is going on in the world today, it is not in the direction of a classless society; it is a change to a world dominated by a new class, the managers, who gain power because of their technical and administrative ability; who have seen through the naive beliefs of other folk and know how to control them."

"In England all Socialists, except the extreme Marxists," Herbert Read writes in his biographical study of William Godwin, "have a libertarian tendency which makes them mistrust authoritarian ideas, even when they give way to them, and which is shown even in the peculiar structure of the Labor Party as compared with continental socialist parties."

In his "Life of Dr. Johnson," Boswell writes: "I love the University of Salamanca: for when the Spaniards were in doubt as to the lawfulness of their conquering America, the University of Salamanca gave it as their opinion that it was not lawful."

To believe reading a school of virtue, the distinguished historian Niebuhr wrote, is nonsensical; a people may read much and yet be corrupt.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Social Redemption

THE history of humanity is a story of conflict, revolution and of animosities between races, nations and classes. This hostility began in Paradise after the Fall. For we read that in an altercation Cane rose up and slew his brother, Abel. The record of the Old Testament is thereafter a record of wars and national strifes. The Books of Kings are largely a story of the hostilities that divided kings and princes in pre-Christian days.

Ugly sin and crime and depravity accompanied the horrors of war before the blessed Advent of Christ the Redeemer. The Jewish nation prayed for the speedy coming of the Prince of Peace who was to bring social redemption to all the peoples of the earth.

In his book, "The Spiritual Exercises," St. Ignatius of Loyola briefly points out what would have been the fearful condition of humanity had a Divine Redeemer not been decreed for the human race. We realize the utter folly of nations and individuals who strive to rise to higher spiritual perfection without the help of the Christ, the Redeemer of man.

And time marches on. Even after the Redeemer had come to bring salvation to the nations and to rescue them from the horrors of moral depravity, they kept on turning away from God. It seems that they delighted in rejecting the palm of peace brought by the Saviour and preferred to immerse themselves in an abyss of moral depravity.

And what is the grim outlook today? One of the most fearful aftermaths of the two world wars was an increase of physical and moral degradation, in many parts of the world. War, to use the expressive comment of General Sherman, "War is hell!"

Has God abandoned the nations to their sin and folly? Has He become an otiose diety? No. As St. Ignatius says in the meditation alluded to above, there is one and only one remedy against the foul hideousness of sin. This is the redemption brought by our Blessed Saviour when He came upon earth and took upon Himself the Cross for the salvation of mankind. By His death on the Cross He redeemed the world. That redemp-

tion paid the price for our liberation from the slavery of sin and subjection to the powers of darkness. Was that redemption finished when Christ died on the Cross? It was finished in so far as the sins of man were amply atoned for, but yet Christ desired that His work was to go on to the end of time. He wants to become for us a perpetual oblation in order that salvation, individual and social, may become more secure. The Holy Father looking out from his vantage point in the Vatican, beholding the moral distress of the modern world, desired that Christ's oblation on the Cross bring salvation to all the nations.

Now the Holy Mass is the perpetual renewal of the sacrifice on Calvary. On the Cross Christ offered Himself in a bloody manner. In every Holy Sacrifice of the Mass He repeats this oblation, in an unbloody manner, through the sacrificing minister.

Where can society find Redemption and salvation today? Not in new schemes of diplomacy. Not in art and literature and science. Not in atomic weapons and cunningly worded treaties of Peace which are easily broken.

There must be a return of nations to Christ and to His saving Gospel. All human devices to bring alleviation to man in his moral misery have failed. Ministers of religion, both in Catholic and non-Catholic churches, and even diplomatic and political speakers have not failed to point to the Redeemer as the sole source of social salvation.

The Holy Father is so anxious that all Christendom accept once more the message of the Cross and thereby find salvation, that he has assigned as a General Intention of the Apostleship of Prayer for the month of June: "The Preservation of Society through the Mass."

The intention is briefly worded. But it contains a world of meaning to all men of good will. Let us be glad to avail ourselves of the Mass as a means of salvation. For the Mass is Calvary, and Calvary means the Cross, and the Cross is our only hope now and forevermore, *Ave Crux, Spes Unica*, "Hail, Cross, our only hope!"

ALBERT MUNTSCHE, S.J.
St. Louis University

Corporate Units

Rural Guilds

ALTHOUGH the reorganization of society is not a subject of popular discussion, it remains a problem which cries for solution. Subjected to the atomizing influence of doctrines intended to exalt the individual, considered the predominating unit of society, society fell apart. This accounts in a large measure for the difficulties which have barred all efforts to find remedies for existing social ills and to still the chronic social unrest.

Liberalism, forced to it, prescribes for the symptoms of the social malaise, but it cannot reform society or create new institutions of a corporative nature without denying fundamental doctrines in which it is rooted. Communism is not a reaction against the atomized condition of society, it is not opposed to the shapeless mass, it is not a system of social crystalization. It takes men and creates a great agglomeration of human beings who are promised satisfaction of their individual material needs. In opposition to both, Catholic social doctrine demands a reformation of institutions in accordance with the organic nature of human society. It wishes to establish a corporative order, to develop estates of a vocational and functional nature. These are intended to be subsidiary organs of society which would, on their part, relieve the State of many obligations at present entrusted to a numerous bureaucracy.

The reorganization of society and the reformation of institutions contemplated by the Catholic mind is not a revolutionary enterprise. While mercantilism was ordained by royalty in absolutistic fashion, and while capitalism attained to power by making its own principles which shook the very foundations of society, the renewal contemplated by us will grow from small beginnings, animated by the spirit which made of St. Benedict and St. Francis of Assisi great reformers of society.

There are in the United States hundreds of rural communities where Catholics predominate, in some cases to the extent of one hundred per cent. It is in an environment of this kind the fundamental doctrines of social reconstruction should be fostered and developed, along the lines drawn by the founder of Muintir Na Tire, Very Rev. Fr. Hayes. The organization's aim is, so the people of Monaghan in northern Ireland were recently told by the indefatigable promoter, "to establish a trust vocational democracy in every

parish in Ireland, getting the people together in their parishes through Parish Guilds and Councils and getting them to realize their social duties in every sphere of their contacts and lives. Once a number of people in a Parish come together to work for the common good, the other things will happen, such as a decent standard of living, fair play for all, a spirit of co-operation, a driving out of class war as well as destitution and want. Combine these parishes in a national organization and you have the power-house of Christian democracy working in a common effort."

And having referred to the conditions he had found to exist in County Tipperary a decade ago—which led to the founding of Muintir Na Tire—Fr. Hayes stated what we would wish to emphasize:

"In September, 1937, at the Rural Week in Ardmore Muintir na Tire came forth as a parish organization. Muintir na Tire is more than a land movement. It is not merely economic, although it never forgets that men have bodies. It aims at uniting in Christian Charity the community of every parish, teaching them the necessity of helping one another, creating an atmosphere of good will and improving their living conditions. If we are to preserve harmony and peace and true progress we must get down to the people."

In the March issue of *Land and Home*, Most Rev. William T. Mulloy, Bishop of Covington and President, the Catholic Rural Life Conference, addressed to Diocesan Directors an appeal to promote among farmers the conviction that their attitude toward the problems of their vocation must be deeply rooted in Catholic doctrine, in the sublime truths of the Gospel of Christ. And having pointed to the injunction, "Thou shalt love thy neighbor as thyself," and the Sermon on the Mount, the Bishop continues: "Small benefit to the farmer if these are preserved in the Bible and never made part and parcel of his daily thinking."

From these, and related premises Bishop Mulloy proceeds to the following counsel:

"In every rural parish and mission in the United States, rural life units (guilds Ed. S.J.R.) can be organized. Meeting places and dates can be determined. A solid outline of the evening's proceedings can be drawn up. Each meeting should be started with the reading of a portion of the Gospels or Epistles, or some other passages from the New Testament. The selection should be carefully planned for a period of time. . . . Discussion should follow."

Among the sons of St. Benedict work not alone succeeded, it extended prayer, so to say. From prayer and contemplation men proceeded to transform nature, the wilderness, into fertile farmland. The rural units Bishop Mulloy would wish

to see realized should, he believes, lead to endeavors "that would exemplify the lessons from the Scripture discussed."

Pius XI tells us that the aim of social policy must be "the re-establishment of vocational groups." If Bishop Mulloy's instructions were

followed consistently and generally, the suggested units would before long develop into guilds, serving, like the medieval guilds, not alone the welfare of its members, but also the common good. It is in such beginnings creative institutions originate.

Credit as a Service

With Our Parish Credit Unions—III

IT was for a good reason a Dominican, Fr. P. J. Long, V.P., had been invited to preside at the first annual convention of Trinidad's registered Credit Unions. The White Friars have pleaded the cause of cooperation in that Colony for several years while they promoted in particular the Raiffeisen system of savings and loan societies, of which there are now quite a number in the dependency. A large part of the credit for the success of the movement in Trinidad is due, it appears, to the effort of Mr. Malcome Milne, Registrar of Credit Unions.

Addressing the convention he told of the beginning, growth and present status of Credit Unions in the colony, the first Caribbean dependency to have a Credit Union Society Ordinance on its statutes. But Mr. Milne also reminded his audience that the cooperative movement was not intended to be a capitalistic enterprise for people of small means. He said: "We want people to realize that in the final analysis it is the community which is to be uplifted and that the cooperative is not merely a means of earning dividends and getting fairer business. We preach the philosophy of service, the inculcation of the virtue of thrift—we aim at comfort with frugality."

While generally speaking the prosperity of the war years has not favored the founding and growth of Credit Unions in our country, many of them have nevertheless increased the number of their members and prospered. In St. Louis, to mention a case, St. Engelbert's Parish Credit Union increased its membership by 125 within nine months of its last business year, at the close of which it had 330 active members. Total assets amounted to \$50,780.90.

Prosperity and thrift account for the small number of loans made by Holy Cross Parish Credit Union, also of St. Louis. During a nine months period, only twenty borrowers were found, who were granted loans aggregating \$2,670.89. This is only a small share of the total assets, \$29,275.15.

In consequence the organization has been obliged to invest no less than \$23,000.00 in securities!

Although in fact a Parish Credit Union, the name "Parish" does not appear in the title of the Holy Name Credit Union, of Appleton, Wisconsin. The organization had on December 31, 1946, assets of \$28,388.68. In this case, as in so many others, the amount of money loaned was small, \$4,113.88. Officers and directors are men who have long been associated with the local Benefit Society and the CV of Wisconsin.

We have, on a previous occasion, referred to the growth of Colum Federal Credit Union of Philadelphia. This organization has, according to its last report, 1098 members, an increase of 16% for a twelve months period. Total assets have increased to \$151,295.96, and of this sum \$71,238.29 was loaned to members. Since its inception, seven years ago, this Credit Union has granted 3,895 loans, for a total of \$445,256.49. The rather extended report contains a good deal of information of value not only to the members of this Union, but also to others.

It appears strange that Parish Credit Unions should be obliged to invest so large a part of their funds while, on the other hand, credit buying is flourishing again to an unusual extent. It is far more advantageous for individuals to buy any of the many articles and commodities sold on the installment plan by paying for them with cash, obtained from a Credit Union, than to enter into a contract with the dealer who may charge an outrageous interest rate on prices which are intended to secure him against losses. Honest people, who buy conservatively with the intention to pay every installment promptly, must pay for the injudicious, the reckless and those who are down right dishonest. The business man takes the risk, knowing losses to be inevitable, while the Credit Union, dealing with its own members who will, according to Credit Union experience, honor their obligations, need not take losses into account:

Locker Plants

A New Opportunity for Cooperation

SNOW from the mountains was the Romans' means of cooling food and beverages. Only a generation or two ago natural ice was transported in ships from New England to New Orleans. Northern cities of the country had long enjoyed a steady ice supply; rural America, however, has until recently been obliged to depend either on a well or a deep, cool cellar to keep the butter from melting. And even these means to protect food from the effects of high temperature were not availing in parts of the South and West. The drilled well does not, for instance, supply the "cold-storage" facility of the old-fashioned well in which hung the old oaken bucket, and all too many houses have no cellar. All this has been changed by the advent and improvement of artificial refrigeration, which now supplies the farm family with a refrigerator and the rural communities with the locker plant. Of comparative recent origin, this innovation provides for farmers and the residents of rural communities a cold storage plant of their own. Meat, heretofore canned in farm households, will, in the future, be frozen and stored in a locker plant. Let us illustrate.

A Kansas farmer early in the fall of last year won a quarter of beef. Formerly the gift would have constituted a problem. Not so now. It was stored in the village locker plant and resorted to as occasions demanded a roast or meat for beef stew.

The locker plant is, and this is another advantage, well adapted for cooperative ownership. The people of cooperative-minded St. Mary's Parish at Assumption, Ohio, Fr. F. J. Fromherz, pastor, were not long in discovering the opportunity this system of refrigeration offers. Early in 1946 they organized St. Mary's Cooperative Locker Service, which had assests of \$54,457.20 at the close of its first business year; land, building and equipment represent \$50,453.68 of this total.

Under the leadership of their Pastor the people of St. Mary have come to understand that in co-operation the profit motive must be subordinated to the welfare of the members and the common good. Moreover, the people are instructed that co-operation is not alone a method of legal or distributive justice, but that charity too must prevail. The announcement of the Annual Meeting of the stockholders of St. Mary Cooperative Locker Service, conducted at Assumption, Ohio, on May 12, emphasizes the thought that men, imbued with firm religious convictions, "will use all the good things of God's creation to further the cause of humanity and to insure the salvation of souls. The religious man will be so imbued with Justice and Charity, Humanity and Courage, that he will dare change the old system which we call hard, cruel and relentless." Co-operation is then a means to curb the spirit of mammonism in the interest of individuals and Society.

Unwholesome

The Bread We Eat

PEOPLE continue to speak of bread as "the staff of life," but the white bread we eat, consisting of wheat ground extremely fine and, to make matters worse, bleached, is not a staff on which health can lean. On the contrary.

We are indebted to *The Cross and the Plough*, organ of the Catholic Land Movement in England and Wales, for extremely valuable information lifted from the *British Medical Journal*, issue of December 14 last. Writing on "Diet and Canine Hysteria," Sir Edward Mellanby points out that canine hysteria has been common in British and American dogs for many years, and is growing in its incidence. On the strength of previous experiments, he considered it probable that the

bleaching of wheat flour (apart from its rate of extraction) imparted a toxic effect to the flour.

He discovered that bleaching of a kind imposed on some 90% of British flour (and common also in the United States) was termed "agenising." It consists of submitting flour to the bleaching effect of a gas consisting of "1% nitrogen trichloride in air saturated with water-vapour." He arranged for supplies so treated, and identical flour untreated. He then experimented on several sets of dogs, each set from the same litter.

He also observed that no dog fed with untreated flour was subject to hysteria or fits. All dogs fed with agenised flour suffered severely and several died. In several cases, by reversing the diet, he found that dogs who had previously had severe fits ceased to have them when fed on untreated

flour, while dogs immune when fed on untreated flour had fits when treated flour was fed. The experiments are continuing.

As the Editor of the *British Medical Journal* points out, with characteristic caution, the consumption of this agenised flour by human beings "cannot fail to give rise to some anxiety."

While applauding the under-statement, *The Cross and the Plough* hope that the devotees of white flour will also suffer some anxiety, and that the British Government will explain why it has not prohibited, and why its chosen experts have

not indicated, a very dangerous industrial practice.

It has long been known that asthmatics should abstain from eating white bread; similarly chronic sufferers from bronchitis are warned that their condition may be affected by the consumption of such bread. But the bread referred to is our "white bread." With the experiments conducted by Sir Edward Mellanby in mind, those responsible for "public health" in our country should endeavor to discover whether or not other ailments may not be traced to bread made from the manufactured substance called wheat flour.

Neglected Dykes

Self- and Mutual Help Failed

IT is not probable the people of China ever enjoyed a large degree of local self-government. Anything like the New England town-meeting must have been unknown to them; there were local magistrates, but they were responsible to the governor of the Province and not to the people. The independent spirit of thought and action which finds expression in measures of self-help and mutual help was evidently lacking. While the people of Germanic stock, whose lands and homes were threatened by the waters of the North Sea, organized dike corporations without compulsion from above, and succeeded to secure their shores against the devastating violence of wind and waves, the Chinese of former times neglected to have recourse to self-help to protect themselves against floods. One of their own writers, Hsu

Kuang-ch'i, says in his "Complete Treatise on Agriculture":

"In general, it has been found that the people are slow to build or repair dykes and reservoirs. Consequently, it is necessary for the Government to make plans for enterprises of this character, and to carry them through as economically as possible and yet by the best methods."¹)

The consequences of this attitude may be seen in any country where the people had accustomed themselves to leave matters largely in the hands of public authority. Always in history there comes a time when the central government is no longer able to carry out its paternalistic policies. It is then works such as those referred to by the Chinese writer fall into decay. The people, unaccustomed to mutual aid, stand by helplessly and gradually suffer impoverishment. Nothing is secure when men are unwilling to deserve life and liberty by constant efforts and struggles.

If the citizens of the United States wish to understand why the people of the other American Republics, in the majority, regarded the attempted dictation of Mr. Spruille Braden (in the Argentine) with marked disfavor, a disfavor that could easily have transformed itself into distrust, they have only to ponder the words of Roosevelt to a western editor, as follows: "... But about this Colombian business, my feeling is that, if anything, I did not go far enough. No more cruel despotism outside of Turkey exists than that of the so-called Colombian Republic under its present political and ecclesiastical managements.... To the worst characteristics of 17th century Spain, and of Spain at its worst under Philip II, Colombia has added a squalid savagery of its own, and it

has combined with exquisite nicety the worst forms of despotism and of anarchy, of violence and of fatuous weakness, of dismal ignorance, cruelty, treachery, greed and utter vanity. I cannot feel much respect for such a country...." Although this letter has been forgotten north of the Rio Grande, it is remembered everywhere south. Its quotation in "Caribbean: Sea of the New World" (a book recently published) may be taken as a discreet reminder of how not to win friends and to influence policy.

JOSEPH F. THORNING
*The Americas*²)

¹) Lewis A. Maverick. Hsu Kuang-ch'i, a Chinese Authority on Agriculture. *Agricultural History*, October, 1940, p. 160.

²) January, 1947, p. 393.

SOCIAL REVIEW

Catholic Social Action

A GROUP of sixteen motor chapel priests gathered for the first time in the history of the trailer chapel movement at a two-day conference held last week in Pinehurst, N. C. Most Rev. Vincent S. Waters, Bishop of Raleigh, and former director of the Richmond Diocesan Missionary Band, was host to the 16 priests from eight states who elected Father Francis Giri of Alabama as President of the new organization and Father Patrick Walsh, O.P., of Columbia, S. C., secretary.

Bishop Waters, who attended all of the sessions and made suggestions as a result of his two years' experience with the Richmond Diocese project, explained that the purpose of the meeting was to exchange experiences and suggestions and to develop a unified program to assist priests beginning the work.

ESTABLISHED in 1865 by German Catholics of Chicago, the Angel Guardian Orphanage has developed into a model institution which at one time or another in 1946 provided for 494 boys and 415 girls. The founders proved themselves far-sighted men when they decided to operate St. Boniface Cemetery in conjunction with the Orphanage. Two other cemeteries were added in the course of years, St. Mary's and St. Joseph's, and more recently St. Henry's Cemetery.

Outstanding features of the Orphanage, whose Rector Msgr. Geo. Eisenbacher has been for thirty years, are the Ketteler Manual Training School for boys, and the Katrina Kasper Industrial School for girls, and such various enterprises as a printing shop and extensive florist shops, the latter of which supplies the cemeteries with flowers. The institution at present occupies forty buildings located on thirty-five acres of ground. Six cottage buildings and a new gymnasium are planned.

Co-operation

SEVENTY-FIVE percent of pharmacists in San Juan, Puerto Rico's capital city, have voted to incorporate as a cooperative with an initial capitalization of \$10,000, and have raised the money by the sale of low-cost shares.

Advantages which the pharmacists see in the cooperative would be substantial savings through bulk purchases of supplies, and resultant savings to the public.

THE Cooperative Credit Union of the University of Puerto Rico's Agricultural Extension Service has aided its 19 members with low-interest loans totalling \$9000 during its first nine months of operation. Loans range from \$20 to a

maximum of \$3000, and are applied by members to the purchase of seeds, farm equipment and livestock. The organization is affiliated with the National Cooperative Credit Union.

The Vanilla Producers Cooperative of Puerto Rico at the beginning of the present year distributed dividends of \$31,000 to its members following the sale of its 1946 production to a firm in Philadelphia.

Personalia

A PROFESSION of religious faith was made by Baron Maurice de Fontenay at the ceremonial presentation of a gold medal offered by the city of Paris for the longest record of service in the Municipal Assembly. Baron de Fontenay, who is 77, has represented a conservative district of the French capital for 28 years.

In response to the praise of Communist and socialist colleagues for his charitable works, Baron de Fontenay said it was his duty to point out that his charitable work had been especially inspired by the teachings of the Popes, particularly those of Pope Leo XIII.

Known as a Catholic leader, the Baron devoted his efforts to social work when he entered public life. His activities included the Red Cross, the hospitals, sanatoria and institutions of charity.

The American Family

SEVENTY per cent of the wage earners engaged in making iron and steel have not more than three dependents, according to the reports they filed to enable the collection of federal income taxes from their wages. The 580,420 wage earners in the iron and steel industry, as of the end of 1946 had 1,651,988 dependents. The average number of dependents was 2.8, which is approximately the same as the national average as computed from the income tax returns of all individuals. Twenty-seven percent of the employees of the industry have two dependents, 22 per cent have three dependents and 20 per cent have one dependent. Only 1 per cent of the workers have no dependents.

Four dependents are claimed by approximately 16 per cent of the wage earners in iron and steel. Approximately 8 per cent have five dependents. A total of 1,656 employees, less than three-tenths of one per cent of the workers, have 10 or more dependents. Two workers are tied for high honors, each with 15 dependents.

Growth of Child Population

ACCORDING to a special report issued by the Bureau of the Census the country's population of children under five years of age increased from 10,542,000 in April, 1940, to 13,417,000 in July, 1946, a gain of 2,875,000, or 27.3 per cent, as compared with a gain of only 7.3 per cent in the population as a whole. The group aged 5 to 9 increased from 10,685,000 in 1940 to 11,633,000 in 1946, a gain of almost 1 million. The combined increase of 3,824,000 in these two youngest age groups constituted two-fifths of the total increase in population.

This striking growth of the population under 10 reflects the upward climb of the birth rate since the depression years to its wartime peak in 1943, with only a slight fall in the years following, and the persistent decline in the mortality rates of young children in the last two decades. That these trends continued after the war is shown by the increase of the population under 10 by about 570,000 between 1945 and 1946.

Christian Trade Unions

IN spite of the disorganization suffered by the Christian Trades Union movement of Europe from 1933 onward, efforts are being made to reconstitute both national unions and the international federation with headquarters in Utrecht, Holland. Representatives of the organization were received in audience by Pope Pius XII early in the spring.

The group consisted of the International Federation's Vice-President, Gaston Tessier, Secretary-General of the Christian Trades Unions of France; Mr. P. J. Serrarens, of Utrecht, and Augusta Cool, President, the Christian Trade Unions of Belgium.

The delegation reported to the Pope on the activities of the organization and on the present status of labor legislation in various countries. His Holiness was particularly interested in the problem of emigration of labor.

Stateism

AN advertisement published in a Madras, India, daily illustrates, so the *Leader*, the local Catholic weekly, points out "the appalling slowness of governmental machinery in action." This statement is based on the Southern India Metal Distributors Association's announcement that the Distributors have been importing under Government scheme from November 1946 brass copper sheets for manufacture of hand-made articles, and yet after the lapse of three months they are unable to supply the sheets to cottage workers, since Gov-

ernment has not fixed suitable ceiling prices for the sale of these sheets.

The result of this delay—or is it negligence?—is that copper and brass articles are in short supply in the market, although tons of sheets of these metals are unnecessarily accumulating in the go-downs of the Metal Distributors. How helpless men become once the State has arrogated to itself the power to assume the role of an omnipotent overlord, appears from the *Leader's* remark: "Can nothing be done to speed the process of distribution and increase the supply of brass and copper articles to the householder and his wife?"

Swollen Salaries

IT is, indeed, a difficult problem to determine what constitutes a just reward for the services of a capable executive employed by a corporation engaged in a huge enterprise making great demands on the ability of those entrusted with management. But considerations other than those for the demands of justice and equity appear to have dictated payment in 1946 of \$2,209,744 to "directors and/or officers" of Bethlehem Steel. An advance of \$727,631 over the aggregate compensation paid these men in 1945:

Keith Hutchison, who revealed these figures in the *Nation*, reports that one stockholder had challenged the policy adopted by Bethlehem's Board of Directors and compared the total paid to the corporation's officers with that received by those of U. S. Steel. The chief executives in each company were paid:

	<i>Bethlehem</i>	<i>U.S. Steel</i>
Chairman	\$293,279	\$106,700
President	239,399	154,800
Comptroller	170,520	107,000

There is the further complaint by Mr. Hutchison that Bethlehem's executives "are now in line for pensions exceeding \$40,000 (for an individual), with two of them entitled to well over \$70,000."

Labor Unions Suable

LABOR unions are not exempt from suits because they are labor unions despite the widespread impression that this is the case. There is no legal basis for such a conclusion. Labor unions are exempt from suits as entities only in 13 States. These States are: Arkansas, Georgia, Illinois, Kentucky, Maine, Massachusetts, Missouri, Mississippi, New Hampshire, Oregon, Rhode Island, Tennessee, and West Virginia. In these States labor unions are suable to the same extent as are other unincorporated associations.

Under the Federal Rules of Civil Procedure making State laws concerning suits against union incorporated associations applicable, there are 35 States where unions can sue or can be sued in the Federal and State courts.

Communism

HOW far-reaching are the plans Communists harbor appear from an advertisement published in the *New Statesman*, of London:

"Unite or Perish! United Socialist States of Europe Conference, Sat., Feb. 22 (7 p.m. to 10 p.m.), Sun., Feb. 23 (10 a.m. to 5 p.m.), Denison House, 296 Vauxhall Bridge Rd. S.W.1 (Vic. Stn.). Sun., Feb. 23, at 7 p.m., Public Demonstration, Metropolitan Theatre, Edgware Rd. W.2 Bob Edwards, Campbell Stephen, M.P., F. A. Ridley, C. A. Smith and Continental Socialists. (Admission free—Reserved Seats 1s.). Full parties from I.L.P., 318 Regents Park Rd. N.3."

COMMUNISTS everywhere exercise a disruptive influence on labor and society. Rev. C. F. Miles-Cadman, a member for Durban North in the Parliament of the South African Union, recently resigned from the Labor Party because it is being subjected to "strong communistic influence." Cape Town's Catholic weekly, the *Southern Cross*, adds to this statement these remarks:

"The same crisis has come upon Labor here as upon the Socialists and Social Democrats in Europe . . . It is a regrettable fact that the Labor Party is breaking up. It is a necessary party in this country, and it could have performed valuable services in the future as it has in the past."

Strike Curbs

A NEW departure in strike legislation has been inaugurated in British Columbia. A law has been adopted requiring that a strike be prohibited unless voted by a majority in a secret ballot directed or supervised by a government officer. There is no other federal or provincial law of the same kind in Canada. Federal law gives the Minister of Labor power to order a secret strike vote but he has never used his power.

The legislation resorted to in British Columbia relieves the Minister of the invidious responsibility to exercise discretion. The secret ballot has to be taken before any strike. It will be difficult to operate the act but it shows that labor unions are now coming more and more under legislative control. This is the natural sequel to their enjoyment of a period during which they were receiving legislative privileges.

Abolition of Zamindari System

IN many countries of the world a solution is being sought for the land question with the intention to satisfy the demand for small-holdings. Early in February the Madras Legislative Council accepted the official resolution recognizing the

principle of the abolition of the Zamindari System, a feudatory land system favorable to owners of capital who rent to peasants. The resolution moved by the Revenue Minister and passed by the Legislative Council runs thus:

"This Council accepts the principle of the abolition of the Zamindari system in this Province and recommends to the Government that legislation for it, providing for payment of equitable compensation to Zamindars and other intermediaries whose rights are to be acquired, be brought forward at an early date."

Gambling

LUST for gain and money finds expression in the attempts of many thousands of people to improve their fortune by gambling. In Great Britain in 1945 the totalisators at greyhound tracks took over £137 millions, as compared with £39 millions in 1938. To this figure must be added the bets placed with private bookmakers, bringing the total to approximately £250 millions. Since the aggregate attendance at dog races is between forty and fifty million persons a year, it is not surprising that the owners of the tracks make fantastic profits, apart from the payment of large sums in entertainment tax. In 1944, for instance, the dividend on the shilling shares of the Greyhound Racing Association was 4,250 percent.

The turnover on the tote at horse races is not so large, about £300 millions being wagered on horses annually, though this figure does not include office sweepstakes or private bets. In the 1945 investment on football pools is added to the betting on dogs and horses, the grand total is £570 millions.

Taxation

TAXES and license costs arising out of the ownership and use of motor vehicles make up a sizable part of farmer payments to the support of public services. Before World War I rather modest State license fees on automobiles and trucks were the main item in this category. State taxation of gasoline began in a small way in 1919 and by 1929 all States had such a tax. The Federal Government began to tax gasoline in 1932. Also, from 1942 through 1945, Federal Government imposed a use tax on automobiles and trucks.

In recent years farmers have paid about \$200,000,000 annually in automobile and truck licenses, drivers' permits, Federal and State gasoline taxes, and Federal use taxes. This amount is only about 10 per cent below that for the peak year of 1942, as the Federal use tax on automobiles and trucks offset part of the decrease in revenue caused by war-time gasoline rationing and the unavailability of new cars.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

III.

8. *Family Customs Among the Savage Indians*

As we find among different nations various manners and practices, thus we find also among the American aborigines diverse customs, some, indeed, ridiculous, many others, however, important and remarkable, and family usages in practical life.

First of all you must know that every old Indian family has its own symbolic family emblem or totem (symbolic emblem), not unlike the nobility in Europe, which totem is passed down to all descendant families, thus enabling relatives to recognize one another and to show brotherly love and active support to one another. It is necessary for every Missionary to be cognizant of this practice, in order more easily to establish the relationship in marriage cases. If both persons use the same totem (emblem), say, a crane, a swan, a goose, a bear or a deer, a fish or a turtle, etc., they are certainly related; whereupon the degree of relationship must be ascertained. If, however, the couple have different totems, they are in no way related. The pagans, however, marry mostly within the same totem, but preferably in a somewhat more remote degree of relationship to increase the number of relatives more rapidly.

9. *Customs at the Birth of Children*

Among the savages, as soon as a child is born, the father, by a volley of shots, announces to his neighbors his joy at the increase of the family. The child is given its name by its grandfather or by the oldest of the nearest relatives, and in their absence, by its own father. The name is ordinarily taken from the earth or from the air. The man sends up an arrow from his bow, and proceeds to the place where it falls. The animal found nearest, or an insect, a stone, the grass, a tree or other thing, furnishes the name for the child. Some merely gaze at the air and take a name from the wind, the weather, the clouds, the thunder or lightning, or from whatever strikes their mind. Hence all Indian children derive their name from nature and never bear their father's name, as is

customary among the white people. No one may change the name.

Should it occur that the old man, who is to select the name, is at odds with the mother, he bestows upon the child the most abominable nickname he can recall. As a result, many an Indian bears a name like: Serpent, toad, bear-claw, fox-tongue, wolf-tooth, dog, increment, etc. If, however, he is on friendly terms with the mother, he, at times, allows a name to be suggested to him. Once upon a time, it happened that an Indian woman, by trickery, had been seduced by a negro and gave birth to a negro boy. He was called "Deceiver." When he grew up, he was baptized by me and trained to be a very good Christian. When however, recently, he reproached his old mother for some fault, she, angered by the correction, called him "Deceiver" and reminded him of its dishonorable signification. The humble youth replied respectfully: "My dear mother, if you had remained innocent and had always lived as a chaste honest woman, I should not, despite my innocence, now bear the name of *Deceiver*."

10. *The Training of Children Among the Savages*

No mother among white nations bears her children such intense love as does an Indian mother. Very often she can be seen fondling the child on her lap, kissing and caressing it, affectionately gazing at it, treating it with excessive tenderness and seldom laying it aside save only at the most necessary work. On a journey, the mother carries her child laced to a thin board or cradle on her back, and tied to her forehead (brow) by means of a flat leather strap; or she carries the child wrapped in a blanket until it is able to run about. In case of the demise of the child, the mother's grief is so excessive and inconsolable that she not rarely bites her own arm till the blood flows, so that, at times, sickness or even death results. This immoderate affection of a savage mother for her children continues so strong even later in life, that she finds life hard unless she can daily see all her children gathered about her.

The training of the children among the savages is, however, very simple and defective. For the boys learn nothing save hunting. Already in their third and fourth year they practice shooting arrows until, at a distance of thirty or forty steps, they can hit every bird and bring down many a bird, squirrel, rabbit, dove, pheasant, beside other small game to increase the food supply. As soon

as they are sufficiently grown up to handle a shotgun safely, they are trained to hunt bigger game and they accompany their father on more distant hunting expeditions. Outside of this, they are taught nothing else; they spend the rest of their time in playing, quarreling and running, thus leading an idle life like the buffalo calves on the prairie.

The girls, on the other hand, receive a much better training from their mothers, from whose side they may not stray. They are carefully taught to sew, wash, carry water and wood, to cook and do other chores. I also noticed among pagans the laudable solicitude for the good morals of their daughters. They constantly watch over them, keep them nearby, warn them betimes and protect them from early seduction. Here I must remark that I frequently found more innocent young men and girls among the pagans than among the youth of white Christians of the same age. The cause may be this: owing to the dull nature of the savages and to their phlegmatic temperament the sexual urge awakens much later than among the sophisticated white youth of a sanguine temperament. Moreover, the Indian girls are very shy and timid regarding all unlawful deeds and abominate lewdness, much more so than the whites. Add to this that they marry early, for most girls are already joined in wedlock at the age of fourteen or fifteen years.

11. *Nuptial Customs Among the Savage Indians*

As all nations have their own peculiar nuptial customs and ceremonies, so do the savage Indians. Some of these manners and customs are very remarkable; others, exceedingly silly. As soon as a young man reaches the marriageable age, his grandmother, or in her absence, his mother, builds for him a special tent in the solitary woods. There he paints his face black and having wrapped himself in a blanket, he lies down to fast. On the first day he gets some food which he must sacrifice to the evil spirit (manito) and then consume it. After this he receives no more victuals into his tent; but entirely weakened, he has many dreams, which his grandmother interprets for him. If they are favorable, indicating prospects of a happy wedded life, he must marry at once; but if he dreams of snakes, toads, and other evil things, which forebode a bad wife or unsuccessful marriage, he must postpone his wedlock till the next year or later, until by a similar fast he has a favorable dream.

The girl is not obliged to this fasting; but during her marriageable age she must offer to the demons and eat the living lice she catches on her head or in her clothes, thereby to render herself worthy of a happy union for life. Thus it happens that many a black-haired, lousy girl is forced to swallow a good-sized regiment of these disgusting sacrificial victims, unless she marry betimes.

There is one more extremely disgraceful cause, whereof I cannot speak here, which urges Indian girls to get married as soon as possible. Hence, we rarely see an Indian girl defer her wedding beyond the fourteenth or fifteenth year, in order not to expose herself to the laughter of the public and to a very offensive pagan superstition.

The conjugal unions of the savages are mostly effected by the mothers and grandmothers without much regard for the consent of the bridal couple. The young man, who can more successfully ingratiate himself with the mother, or who promises the more valuable wedding gifts, receives her daughter in marriage, whether the girl herself likes it or not. The results are not infrequently unhappy marriages and scandalous divorces. The savages do, however, pay attention to the equality of the bride and bridegroom; e.g., they never couple a full-blood Indian to the daughter of a half-breed, and to a stupid cretin they give a similar girl for the nuptials, so that birds of a feather flock together. As soon as the mutual maternal consent has been obtained and the customary wedding presents are prepared, the mother, accompanied by a few members of the family and bearing many gifts, leads her son to the home of the bride's mother. The latter distributes immediately the gifts brought among the members of her own family. The bridegroom's mother recommends and surrenders her son to the mother of the bride unto service and exhorts him to obedience, industry and good behavior. Finally, the groom extends his hand to the bride and takes a seat beside her. Thus the marriage is effected without any special ceremony such as is the usage among the whites. The couple work, eat and live together like other wedded people until death do them part or until the demon of dissention compels a separation. The newly-weds, in addition, must labor very industriously for a whole year like servants and slaves in the house of the bride's mother. The young wife must cook, fetch wood and water, and diligently perform the hardest domestic work and labors in the garden while her

husband must go fishing and hunting, in order to bring home an abundant supply of food.

After the lapse of one year of arduous labor, the couple is released in order to set up their own home and to begin life on their own account. If, however, they should have labored carelessly or behaved badly, they remain in slavery for another year.

12. *Customs In Case Of Death*

If a member of the family departs this life, the body is interred after observing some pagan superstitious ceremonies, not worth mentioning here, and amid much mourning in his honor. As a rule, a dish or plate with knife and fork are laid at the side of the corpse; in case of smokers, also a pipe and tobacco are placed in the coffin; because they believe that a dead man can eat and smoke even after his demise. Therefore, tobacco is carried from time to time to the graves of smokers. Should the deceased have been an unmarried child, a life size dolly with a beautiful neck ornament and headdress is placed on a prettily covered mat in the residence. Every day throughout a year the good-hearted mother places before the doll a plate or small dish containing some victuals, which, after some minutes are consumed as a sacrifice by one of the residents.

Last winter I baptized at *Red Wing* a dying child and buried it in the Catholic cemetery. Its mother daily visited the grave amid bitter tears. Upon my query, why she mourned so immoderately, she replied: "I must weep, because my little son, who was always so fond of eating, must now suffer great hunger; for he lies in the grave already eight days and eats no more." I consoled and instructed her that the soul of her child is now in Heaven with God, and never experiences any hunger; his body is no longer in need of food. One day he will arise beautiful like an angel and will always be satisfied with heavenly nutriment. Consoled and rejoicing at this teaching, the savage woman told me: "My dear Father, I have two more little children. I will bring both of them to you for baptism, so that after death they, too, may go to Heaven and never again suffer the pangs of hunger." This woman as well as her husband promised me to accept the faith as soon as the year of mourning would come to an end. For it is a universal custom among the savages that as soon as a member of the family expires, all its members must spend a whole year in mourning. The husband or the father of the family must paint himself black; i.e., with a salve prepared from a mix-

ture of crushed coal and fat. He must smear his hands and face all the days of a year. If possible, all the rest of the family must wear black, or, at least, go unwashed, uncombed, in torn clothes and spend a year in mourning, during which many a grieving mother gets sick and "passes out."

If a young husband departs this life without offspring, his widow must turn over all the property of the deceased husband to his mother or to the nearest relatives. Besides living in deep mourning, she must labor diligently for a whole year and all she earns during the year of mourning she must turn over to the mother of her deceased husband as a sacrifice. After this, having washed herself, combed her hair and dressed beautifully, she is released from mourning, and may marry again, if she so desires. In case a young wife dies without offspring, the surviving husband incurs the same obligations towards the relatives of his deceased wife.

If, however, the deceased partner leaves behind children, the property of the defunct partner remains the inheritance of the children and the surviving partner must support them or surrender them to the family of the departed to be raised by them. In this case they are considered their own children and are never returned to the parent.

In *conclusion*, I must remark that some Indians inter their dead like we do, in wooden coffins or birch boxes in the ground; others, again, deposit the corpse in coffins placed on galleries seven to eight feet high in the air. Many savage tribes are accustomed to sew up the remains in buffalo hides and to hang them up in high trees, which practice may, in time of contagious diseases, like smallpox, scarlet fever, or cholera, poison the air.

(To be continued)

Collectanea

IN the afternoon of Sunday, October 20, (1867), the new bell for the St. John Nepomucene (Bohemian Church) in Milwaukee was solemnly blessed in the cathedral by the Most Rev. Bishop (Henni). Preceded by music bands, the various Catholic societies marched to the cathedral, escorting the new bell decorated with wreaths and ribbons, and hauled on a wagon drawn by two horses. Before the parade began its march, Mayor O'Neil, a practical Catholic, delivered a speech at the place of assemblage, the park of the Fourth Ward. The speaker stressed

the great privilege granted by the Constitution of the United States, of assembling in public. He said that they had assembled here, men from various countries and of various languages, but all professing the *same* faith and being animated by *one* spirit, upheld by *one* hope and united in *one* love. The orator finally expressed his thanks to the noble benefactors of Pittsburgh, Pa., who had donated the bell to the Bohemian congregation of Milwaukee, and he expressed the wish that God may bless those donors abundantly."

"This speech made a good impression on all bystanders. Now the parade began to move, followed by a great concourse of people. The new bell was christened 'Catherine.' When the Most Rev. Bishop had completed the ceremonies, the Rev. Father Gaertner, professor in the *Salesianum*, mounted the pulpit and delivered a short address in German, explaining the purpose and significance of the blessing of a bell and the customary ceremonies used on the occasion. The address was a veritable masterpiece of oratory, classical in its form. Mr. F. J. Felsecker composed a poem for the occasion, which expresses in really poetical form the use of bells in Catholic churches (the poem of 32 verses is printed in full)." (Reported in *Die Aurora* of Buffalo for November 1, 1867, p. 7.)

An article on "The History of the Catholic Mutual Aid Societies," contributed by Fr. Benjamin J. Blied, Ph.D., to the *Family Friend*, presents briefly a picture of a type of organization which served well a generation of Catholic new-comers to the country. The two introductory paragraphs of the little treatise are of particular interest because they explain the conditions which were responsible for the organization of mutual aid societies among Catholics in our country. Dr. Blied also mentions the neglect of publicists and historians to record the services of these beneficial organizations. He states in this regard:

"Because the Societies had small membership lists, and dealt with the simple but ever painful problems of poverty and suffering, historians have ignored them."

One must be able to realize the conditions of a family struggling to obtain a foot-hold in a new environment, to understand well what sickness and death meant when it invaded the household and robbed it of its sole support, the father. In cases of this kind, the aid extended by a Benevolent Society provided for the burial and extended

to the widow, who may not have had a single relative in the United States, also financial help.

Between a widow and her children on the one hand and destitution on the other, there stood in many, many cases, only the Parish Mutual Aid Society and the priest. For several generations pastors were the "social worker" of their parishes. And they favored these Benevolent Societies because in almost all cases they were the priest's right hand in the parish.

Under the strange title: "The Man Who Found His Tombstone" a contributor to *Out West* presented to the readers of that magazine an account of the life of adventurous Edward Schieffelin. His wanderings began in early childhood; his parents removed with their family from the home in western Pennsylvania to Jackson County in Oregon, travelling with team along the old emigrant trail. From Oregon this hunter and prospector went to Nevada and ultimately to Arizona, where Schieffelin one day found himself at Wickenburg, "the great gold camp of central Arizona."

It was here this prospector met "the big, quiet young German, Al Sieber, already favorably known for his skill in managing Indians and his courage and efficiency as a scout." Sieber was just starting with a party of Indian scouts to explore the Huachuca Mountains and select a location for the military post to be established there.¹⁾

Schieffelin decided to join Sieber's party. "The men had much in common and the friendship that grew up between them on the trip was never broken."

On a later occasion the scout warned his friend, who had said there were "some mighty good looking stones up there," meaning precious metals: "Well, old Cochise (notorious Apache chief) has broken loose again; look out or it will be your tombstone you will find." Thus, the writer claims, "the undiscovered district had received its name."

This was in 1878, and there Schieffelin was buried—although he had died in Oregon in 1897, on the twenty-third of May. Al Sieber's tragic death was referred to in these pages a few years ago.²⁾

But by whom and from whom was Wickenburg named? The name is certainly German.

1) Hall, S.M. The Man Who Found His Tombstone. *Out West*, Los Angeles, Vol. XXVI. 1907, p. 217.

2) *Social Justice Review*, v. 33, No. 5 (Sept. 1940) p. 168.

Book Reviews

Received for Review

- Scheeben, M. J. Mariology. Translated by Rev. T. L. M. J. Genkers. Vol. 2. B. Herder Book Co., St. Louis, 1947. Price \$3.00.
- Dolan, Albert H., O.Carm. Matt Talbot, Alcoholic. The Carmelite Press, Englewood, N. J., Herausgegeben von Arnold Bergsträsser. 1947. Cloth, \$1.00; paper covers, .50c.
- Deutsche Beiträge. Zur geistigen Ueberlieferung. Herausgegeben von Arnold Bergsträsser. Univ. of Chic. Press, Chicago, 1947.

Reviews

- Prindeville, Rev. Carlton A., C.M., S.T.D. Meditations for Seminarians. Herder Book Co., St. Louis, Mo., pp. 403, \$4.

Good texts for meditation will never become too plentiful. Neither may their authors' ambition create general popularity. Written as they are to encourage individual effort at thinking on spiritual things, such books cannot be expected to appeal to large numbers in a world so materialistically-minded as to classify whatever cannot be apprehended by some sense as utterly unreal. For this very reason, however, such aids are a prime necessity, particularly for those destined to direct souls in the spiritual life. It is quite refreshing, then, to have at hand another volume of outlines for meditation painstakingly compiled by a member of a seminary faculty for the guidance of students for the priesthood. In the preparation of this text a great variety of subjects is used. The thoughts for Sundays are for the most part drawn from the gospels of the mass. But week days follow a more widely varied scheme: feasts of Our Lord and His Mother and the saints, virtues of the Christian life, series for days of recollection and the like. All the while the model is Christ the Lord walking in the midst of men.

The author has been faithful to the accepted theory of brevity and set order. The complete scheme of each meditation is confined to one page. But he has added copious references to both the Old and New Testaments to afford fuller exposition. Furthermore, in the preface the author explains the process of mental prayer, and adds also the remarks of Father Leen on the same theme.

To be sure, seminarians will continue to be helped daily by a personal spiritual guide, but they will surely be greatly aided by having as their own a personal copy of this good book. Priests and religious will follow it for themselves. But may we not hope that such a book may enjoy an even wider usefulness? We are gratified by the rapid growth of closed retreats for lay people. Surely many of them are being prepared to carry back into their daily lives the habit of mental prayer. Meditation must not be considered a monopoly of priests and religious. The Holy Spirit dwells in every soul in the state of grace and how delighted He is on invitation to warm the spirit of every man and woman who will seek a little solitude, use means like these to build a spiritual ladder, and then wait patiently and longingly for "the stirring of the waters"!

W. J. O'SHAUGHNESSY, S.J.

Jacks, L. V. Claude Dubuis, Bishop of Galveston. St. Louis, Mo., Herder, 1946. pp. IX, 268, \$2.50.

This story of the life of the pioneer bishop of Texas furnishes an historically accurate account of a zealous missionary in Texas whose heroic deeds are today known to but a few. Born in 1817 from poor parents in an obscure hamlet of France and ordained in 1844 at the age of twenty-seven the future bishop arrived in America in 1846 in company of Bishop John Odin and a large group of Alsatians who were to settle in Texas. In 1847 the young priest was sent to Texas, after having studied English in the seminary of the Barrens. The entire western part of the vast state became his field of labor with Castroville his place of residence. In 1842 Henry Castro settled 114 Alsatians in Texas and in the course of later years he introduced into the same territory about 5000 Alsatians and Swiss. Castroville, the centre of the German settlements, was first visited by Bishop Odin in 1844, when on September 12 the cornerstone of the first church of the place was laid. When Father Dubuis first arrived in Castroville he found that the German-speaking people were numerous. The Alsatians were the largest group, yet there were also immigrants from parts of Germany, Austria and Belgium who all used the German as a medium of speech. The young French priest saw at once that his scant knowledge of German had to be improved considerably. (Castroville is still a German settlement in its outward appearance and the German language is still spoken by many inhabitants.)

Besides the Germans Father Dubuis had to minister to a great number of Mexicans, about 700 Frenchmen who had recently settled there and some Americans, all scattered over a territory as large as France. Toward 1850 regular troops were stationed at many points in Texas for protection of the settlers, and the young priest found much work to do among the Catholic Irish soldiers. No sooner had Father Dubuis settled at Castroville than he opened a free school in a cabin constructed of boards, in which eighty children of both sexes received lessons in Christian Doctrine, English, French and German. He remarks that "lessons in French and German were a hundred times more necessary than English, since among his two hundred Catholics there were not twenty who understood English" (p. 88). From 1848 onward Father Dubuis was assisted in his work by a brother priest. After Christmas of 1849, work was begun on the erection of a more spacious church at Castroville which was opened for service on Easter of 1850. The building cost about 3000 francs; it is still standing but has not been in use for many years.

In 1853 Father Dubuis was transferred from Castroville to San Antonio. Here again he ministered to Germans, Americans and Mexicans. In 1860 Father Dubuis accompanied Bishop Odin to New Orleans, La.; on November 23, 1862, he was consecrated Bishop of Galveston as successor to Bishop Odin. Immigration increased the number of Catholics greatly and by the year 1874 there were more than 200,000 Catholics in the State of Texas. In the same year the diocese of Galveston, which had comprised the whole state, was divided into the three dioceses of Galveston, Brownsville and San Antonio. In 1882 Bishop Dubuis re-

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THE C. V. AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Convention in Mid-West

AS we go to press, word has been received that the National Convention of the Central Verein and the Nat. Cath. Women's Union will in all probability be conducted in Chicago. The days decided upon, tentatively at least, are August 16-20.

Both the President of the Central Verein, Mr. Albert Sattler, and the President of the NCWU, Mrs. Mary Filser Lohr, received encouraging replies to their letters addressed to the Archbishop of Chicago, Cardinal Samuel Stritch, inquiring whether or not it would be possible to convene in his episcopal city. His Eminence stated in part:

"I shall be very much pleased if your Board of Directors decide to hold its 1947 Convention here in Chicago on August 16 to 20. If you make this decision, I ask you to inform me so that we shall be able to make all proper arrangements."

A Neglected Duty

WHILE demand for the leaflet edition of the Resolutions, adopted by last year's Convention of the Central Verein, was quite satisfactory, the fact remains that after all no more than 6,000 copies were requested by affiliated societies and individuals. Only a small percentage of the Secretaries replied to the offer of copies, and it is, therefore, to be feared that the resolutions were not read and discussed in as many meetings as should have been the case.

The value of resolutions adopted by Catholic bodies is frequently underestimated by those who do not realize the importance of promoting sound thought and

putting before the people principles and their application to problems of the day. Monsignor Matthew Smith, editor of the chain of Catholic papers published under various titles at Denver, is evidently of a different opinion. In the *Catholic Register* and probably with last year's resolutions of both of our organizations, the CV and the NCWU, in mind, he wrote in the issue of October 11:

"Those Catholic Societies that publish strong resolutions recalling the public to adherence of what is right and avoidance of what is wrong do an immense service, even though they often seem to attract little attention. The resolutions of such groups as the K of C, the Catholic War Veterans and the Catholic Central Verein and Catholic Women's Union recognize that our order of civilization is based on natural justice and equity, which the Church recognizes, interprets and enforces. It is with these principles in mind that Catholic groups point out the solution of current problems."

Members of the American Hierarchy have frequently expressed commendation of our resolutions. Thus, on one occasion Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, wrote the Bureau:

"Many thanks for sending me a copy of the resolutions adopted by the Eighty-fifth Annual Convention of the Catholic Central Verein of America. You have good reason to take pride in the work of that splendid organization, which has always been a source of edification and inspiration to me."

There are still available a number of copies of the resolutions, adopted at Newark last year. The questions they discuss remain with us, hence these pamphlets are by no means obsolete. They are particularly well adapted for supplementary reading in High Schools and

for distribution to non-Catholics who are willing to be informed on the Catholic attitude towards the momentous problems our Nation, together with other nations, must contend with.

N. C. of C. M.

EARLY in the Spring the National Council of Catholic Men conducted its Annual Meeting in Washington. The episcopal chairman of the Department of Lay Organizations, NCWC, Most Rev. Robert E. Lucey, Archbishop of San Antonio, attended the session. Mr. John W. Babcock, of Detroit, was re-elected to the office of President. The Catholic Knights of St. George, with head offices at Pittsburgh, were represented by Mr. John Eibeck and Mr. Joseph J. Porta.

The meeting addressed a resolution to Pope Pius XII, while the officers and directors expressed appreciation of the services rendered the cause of lay organizations by Most Rev. John F. Noll, Bishop of Fort Wayne, the former Episcopal Chairman. Finally, President Babcock addressed the following statement to the organization's officers and directors:

"The National Council of Catholic Men, as indicated by the consensus of expression among the members in attendance upon its Annual Meeting, reiterates with emphasis the fundamental doctrine of the absolute necessity that all men, being creatures of the Divine God, must recognize the Fatherhood of God as the source and authority of all human relationship. Unless all problems, including international, industrial, social and economic, are approached and solved from such moral perspective, there will be no substantial foundation to any solution and no permanency in its result. Atheistic materialism and its counterparts, Communism and Nazism, are of course condemned. But too often public officials, labor leaders, industrialists, financiers and public leaders insist upon approaching problems of peace in military, in industry, in economics, in law and in social life from the secular perspective which if not affirmatively atheistic, is at least negatively so in the refusal to seek God's help and guidance in the execution and conclusion of responsibilities. Our Council of Men is militant primarily in its determination to promote, to advance and to strengthen the Kingdom of Christ upon earth. From that we shall not retreat. In that no man need fear us. In that all men may join us in support and prayer."

Together with many other national and local organizations and federations of Catholic men the Central Verein is a member of the Men's Council.

A gift to the War Relief Fund, particularly welcome because it is the result of efforts of a group of young Religious, recently came to the Bureau from New Subiaco Abbey, Arkansas. Using the "Abbey Message" to collect cancelled stamps, the *Fratres*, with the aid of the readers of the publication referred to, made a success of their philatelic effort. The proceeds from the sale of the stamps are devoted to charitable purposes. In this particular instance our Fund benefitted to the amount of \$100 from this source.

Remarkable Record

A REPORT on War Relief work issued by Holy Trinity Parish, Boston, Mass., for the year October, 1945 to October, 1946, contains an itemized account of the various endeavors carried on by the parish for relief purposes. Of the total amount, \$24,002.53, which was collected during the one-year period, \$13,661.64 was expended for aid to Germany. This amount includes the collections of money by the Holy Trinity Relief Association, the value of packages of food and clothing sent to the needy, Mass stipends forwarded to priests in Germany, food bought at wholesale and canned for relief purposes, and special donations for shoes, medicines, etc.

The remainder of the sum, \$10,340.89, was distributed to the following purposes: Jesuit Reconstruction Fund, for destroyed churches and schools in Europe, \$3,768; aid to missions which suffered from the war, located in Japan, China, India, and Iraq, \$3,500; donations for food and clothing packages forwarded to Austria, Italy and France, \$2,888.90.

This is certainly a worthwhile record of relief and missionary work carried on by what was formerly Boston's only German parish. The Rev. F. X. Weiser is its pastor.

Renovation of CB Building

THE Board of Directors of the Central Verein at the Newark Convention authorized the Bureau to use the proceeds of the contemplated Christmas collection to defray the expense of much-needed repairs to the Central Bureau building. This work has now been begun. New gutters have been installed and leaks in the roof have been mended. The painters too have been at work on the weatherbeaten outside woodwork. In the near future the work of repairing the plaster, of painting and papering the building's sixteen rooms will be undertaken.

All this has been made possible by the response to the Christmas appeal which stressed the fact that the Bureau property, occupied by us since 1921, was in bad repair. The reply to the request for contributions was quite satisfactory.

Convention Calendar

Catholic Central Verein and Nat. Cath. Women's Union, National Convention, (tentative) Chicago, August 16-20.

CV and NCWU of Connecticut, June 7-8, New Britain.

State League and NCWU of Texas, July 14-17, Westphalia.

CV and NCWU of Pennsylvania, July 19-22, Erie.

CV and NCWU of New York, (over Labor Day week-end), Aug. 30-Sept. 1, Troy.

CU and NCWU of Arkansas, (over Labor Day week-end), Aug. 30-Sept. 1, Fort Smith.

Central Society and NCWU of New Jersey, Sept. 20-21, Union City, Holy Family Parish.

CV and NCWU of Minnesota, Sept. 20-22.

Minnesota Youth Are Active

MEMBER organizations of the CV of Minnesota have in recent years fostered a Youth Program which shows results. According to a report submitted in April by Mr. William A. Boerger, Director of Youth Activities, the reports of seventy-five local societies record a "gain in volume and a more definite and unified purpose" in youth activities in the State. The juveniles are being guided by the local organizations of men and women to do "things that will lead to self-government and to taking part in other worth-while purposes."

Mr. Boerger's report states in part: "Making and raising things, and collecting waste materials, with the sponsoring of local fairs in the fall, were the predominating activities. Twenty local groups were active in this manner; other groups bought seeds and sent the harvested beans, peas or popcorn directly to the Indian missions, where they were received with joy by the children. Five groups bought materials which were made up into simple garments and sent to missions and war sufferers in Germany and Austria. Others bought athletic equipment, planted trees and shrubs on parish grounds, bought books for parish libraries, and sponsored picnics."

Activities of such a nature, if introduced generally, would go a far way toward developing in our young people a spirit of sacrifice and consideration for the welfare of Church and society.

Twenty-five Years in the Service of the Aged

THE Catholic Knights of St. George celebrated on April 23,—the feast day of their patron—the twenty-fifth anniversary of the founding of the Order's Home located at Wellsburg, West Virginia. Mass was celebrated in the morning in the institution's Chapel by Most Rev. John J. Swint, Bishop of Wheeling. Also present on the occasion were Most Rev. John K. Mussio, Bishop of Steubenville, as well as a number of Monsignori and a large number of visiting clergy from western Pennsylvania and Virginia.

Following the services, a Jubilee Dinner was served by the Sisters in charge of the institution. Both Bishop Swint and Bishop Mussio commended the Knights for the fine Christian spirit exemplified in providing an institution for aged members of the Order. Similar words of felicitation and praise were extended by members of the clergy present. Mr. Jos. H. Reiman, past Supreme President of the organization and Chairman of the Home Committee, gave a brief account of the founding of the institution. Supreme President John Eibeck, who served as toastmaster, expressed his appreciation in the name of the Catholic Knights of St. George, to all those present on the occasion, and also extended felicitations and best wishes to Most Rev. John J. Swint on the occasion of his twenty-fifth anniversary as Bishop of the See of Wheeling. At the conclusion, the visiting guests were conducted through the Home.

The Catholic Knights of St. George has the distinction of being, as far as is known, the only Catholic fra-

ternal organization maintaining a home of this kind, which provides a harbor of rest and security for the aged members of the Order and their wives. First acquired in 1922, it was formerly the summer home of the Vandergrift family of Pittsburgh, and is located on the hills near Wellsburg, W. Va., overlooking the Ohio River as it wends its way south. The property is composed of 505 acres with large buildings and modern improvements which provide the old people with all the comforts of home life. The institution has its own dairy and live-stock; most of the ground is under cultivation and most products used by the institution are raised on the premises. A fine chapel, recently renovated, offers convenience for church attendance, while a resident Chaplain, and nine Sisters, members of the Missionary Sisters of the Sacred Heart, provide for the spiritual and material care of the residents in the institution.

A Worthwhile Record

FOR the past ten years or so, it has been the custom of the Committees in charge of the annual National Conventions to donate to the Bureau a scrap-book containing the programs, newspaper clippings and other items of interest pertaining to the annual national gatherings. These volumes are deposited in the CV's Historical Library as records of the activities of the two organizations, the CV and NCWU.

By far the most complete scrap-book of this kind submitted in recent years is the one received at the Bureau from the Convention Committee of last year's annual meeting at Newark, New Jersey. Contained in a fine, flexible loose-leaf folder there are a copy of the Historical Review and Program of the Newark Convention, accounts (newspaper clippings) of State Branch meetings from 1910-1920, and from 1940 to 1946, and finally preparations for the annual meeting at Newark last year together with newspaper accounts of this event. Mention must also be made of the twenty fine photographs picturing events during the days of the Newark Convention. Records of this kind are invaluable, and we ask that Convention Committees continue the practice in coming years.

His Master's Faithful Servant: Bishop Eich

THIRTY years ago the "Official Catholic Directory" of the Church in the United States contained the name of Father James F. Eich, O.S.F.S. After 1921 he is no longer registered in the book. He had gone to Africa to labor in the Missions, and Fr. Eich did so faithfully and well for more than twenty-five years, until called by death in March.

In recent years this missionary was charged with the heavy responsibilities of Vicar Apostolic of Great Namaqualand. "His task there," says the writer of the tribute to Bishop Eich published in the *Southern Cross*, of Cape Town, S. A., "was a difficult one, involving a shortage of priests, droughts, poverty and need in so many of his missions, and little encouragement for a

new Bishop from his new neighbors. However, slowly but surely he began to solve the more pressing problems which had been confronting the Vicariate for many years, and slowly but surely he won his way into the hearts of all, clergy and laity alike." Bishop Eich's first years in Africa were spent at Pella, where he founded a new mission. After he had put it on a sound footing he begged to be allowed to open another new mission at Onseepkans, and in this fertile valley most of his life's work was accomplished. "After much hard work and many disappointments," the writer in the Capetown weekly continues, "he managed to establish one of the most beautiful farms of the Vicariate, where he could grow almost anything. Next he established a mill for the purpose of grinding corn into flour for the use of the missions and for the benefit of people for miles around. The profits from these enterprises were used for helping to start other missions, to help the poor and needy, and to build the beautiful church at Onseepkans which is the crowning glory of the mission."

As the years rolled by, we are assured, "love and respect for Fr. Eich grew. People learned to appreciate his advice and to respect his views. At one time he was chairman of the village management board. He devoted himself particularly to the interests of the Colored people, and he opened one of the first novitiates for Colored Brothers in South Africa—the only one still existing in the North West."

In the time of Bishop Fages, who recognized his splendid work and unflinching zeal, Fr. Eich was given the responsible position of pro-Vicar and Regional Superior. In this capacity he did much to establish new missions until the death of the late Bishop Fages, when he had to act as Vicar Delegatus for twelve months. But in 1943 he was "exiled" from the Keimoes Vicariate altogether, because he was appointed Bishop and Vicar Apostolic of the Great Namaqualand Vicariate.

In all these years and in all positions Bishop Eich corresponded with the Central Bureau. Fortunately, we were able at times to render him some assistance. He never neglected to express appreciation for any contribution we were able to send him.

Necrology

IN the death on March 5, of Mr. Jacob Mager of San Francisco, the German Catholic Federation of California suffered the loss of a loyal member and friend. The deceased was a native of Germany, from where he emigrated with a brother to Guatemala, Central America. He came to San Francisco in 1896 and immediately joined St. Anthony's Parish, not long established. Mr. Mager was a member of St. Joseph's Benevolent Society, and several times served as the organization's President. He also held the office of President of the German Catholic Federation of California, serving with success and distinction. He was particularly active at the time and will be remembered by the delegates of the CV who attended the Eighty-fourth annual Convention conducted in San Francisco in 1939.

Mr. Mager was an ardent advocate of our monthly, *Social Justice Review*, and was particularly solicitous that young people should become acquainted with the

program and the aims of our Catholic organizations. He leaves a widow and three children.

On Wednesday, May 7, there passed from this life in New Ulm, Minnesota, at the age of eighty-five years, Mrs. Mary Eibner, widow of the late Theobald Eibner, K.S.G., President from 1928-1933 and until his death in January, 1944, honorary President of the Catholic Central Verein.

The former Miss Mary Roskopf, she was united in marriage with the late Mr. Eibner in April, 1887, by the pioneer pastor of the Holy Trinity Church at New Ulm, Fr. Alexander Berghold. A model wife and mother, the deceased contributed in no small measure to the development of the enterprises in which Mr. Eibner engaged so successfully. Their family life was ideal.

Mr. and Mrs. Eibner were the parents of ten children; three preceded their parents in death; a grandson, Capt. Willibald Bianchi, lost his life in the war. Funeral services for the deceased Mrs. Eibner were conducted from Holy Trinity Church in New Ulm on Monday, May 12.

Branch and District Activities

Connecticut

PLANs for the State Convention to be held in New Britain on June 7-8 were discussed at an Executive Committee meeting of the Connecticut CV and NCWU in St. Peter's Parish, in that city on April 27. It was recommended that a registration fee of one dollar per delegate be charged, the amount to be turned over to the convention city to help defray the expenses of the Convention.

President Ed. J. Hesse served as Chairman. Mrs. Gertrude Wollschlager, President of the women's State Branch, submitted a detailed report on the donations to the Burse Fund. At the time, \$117 remained to be collected to complete the amount desired, \$8000. Fr. Rewinkle's offer to donate \$100 was declined by President Wollschlager; she stated that the Spiritual Director of the men's Branch had already donated almost \$500 to the fund. Instead it was suggested that those present should report back to their respective societies and endeavor to raise the required amount. The purpose was quickly attained, and the Burse of \$8000 will be presented to Most Rev. Henry J. O'Brien, Bishop of Hartford, on an appropriate occasion.

The Social Action Committee, Mr. Ed. Siebert, Chairman, was delegated to confer with the women's Branch on the selection of speakers for the regular joint meetings of the two organizations.

St. Louis

The deepening of religious educational work in Catholic grade school, high school and college, in order that students may learn not only how to make a living, but how to live, was referred to as the greatest need of the times by Very Rev. Msgr. Martin Hellriegel, Pastor of Holy Cross Parish, in his address before the May meeting of the St. Louis District League. Msgr. Hellriegel said that the educational work in the schools should

be combined with and coordinated with the life-imparting ecclesiastical year, so that religion may become not only one of the many subjects of the curriculum, but the heart and transforming power of all studies. This program, he said, would go a long way toward overcoming the many evil fruits of secularism, which has been the cause of an inversion of values.

President Anthony Starman presided at the meeting, conducted in Kolping House. Mr. Bernard Gassel, President of the CU of Missouri, reported on the activities of the State organization. A city-wide committee composed of presidents and secretaries of Benevolent Societies had been formed to discuss problems and plans for the general welfare of the organizations. Mr. Gassel addressed a number of Communion breakfasts of affiliates. In conclusion, he appealed to publicize and to attend personally the St. Louis District's Catholic Day to be conducted in Holy Trinity Parish on June 1.

Others who spoke briefly were Rt. Rev. Msgr. Jos. F. Lubeley, Spiritual Director of the League; Rev. George Kreuter, M.S.F., and Mr. Peter Sturm, both of the Kolping Society. Mr. James H. Zipf, Secretary of the CU of Missouri, reported on a visit to Jefferson City to oppose a bill intended to prohibit the payment of state school funds to members of religious orders teaching in public schools. Mr. Zipf also discussed a number of other bills under consideration in the State Legislature. Mr. L. Koerner, of Holy Trinity Parish, Chairman of the Catholic Day Arrangements Committee, gave a detailed report on the program for that occasion.

New Jersey

The semi-annual meeting of the Central Society of New Jersey, State Branch of the CV, was conducted in Holy Family Parish, Union City, on Sunday, May 4. It was announced that the State Convention would be held in Union City in the same Parish, on September 20-21. Committees were appointed to make preliminary preparations for the event. The Holy Family Beneficial Society, of the Parish, will celebrate its Diamond Jubilee in conjunction with the Convention.

Rev. William Heimbuch, Chairman of the Archdiocesan German Relief Committee and the organization's Spiritual Director, reported that \$18,270 had been collected for relief purposes. Outstanding was the cooperation of Holy Family Parish, Rev. Clement Weitekamp, Pastor, which had contributed over \$3000 to the fund. The Pastor had authorized that hat collections be taken up at all the Masses on Sundays for this purpose; the altar boys performed this service, being stationed at the entrances to the church.

Mr. Charles P. Saling submitted a report on the work of the Branch's Legislative Committee. Communications had been addressed to State representatives in Washington condemning birth control, favoring compulsory arbitration in labor disputes, and demanding dismissal of Communists from governmental positions. A letter had been sent to President Truman affirming his stand against Communist activities.

A resolution was adopted expressing the organization's regret on the passing of Most Rev. Thomas H. McLaughlin, Bishop of Paterson, a friend and well-wisher of the CV and of the New Jersey State Branch. Copies were sent to Msgr. Dauenhauer, Administrator,

and to Msgr. Louis, Chancellor of the Diocese, as well as to pastors of parishes connected with the Central Society in the State. Very Rev. Gregory Schramm, O.S.B., Mr. Charles Kabis and Mr. Charles Kraft were selected as delegates to the 1947 National Convention to be conducted in Chicago on August 16-20.

New York

An address on the conditions in Germany, illustrated with motion pictures of the ruined cities, was given before the April meeting of the Central Verein of New York City by Mr. Theobald Dengler, who served for more than a year with the Department of Religious Affairs of the American Military Government in Germany.

Mr. Albert Sattler was re-elected President of the local Branch. Others chosen were: E. Henry Hoevel, Frederick J. Etzel and Mrs. Catherine Schmidt, Vice-presidents; John Graser, Finan. Sec.; R. J. Schick, Rec. and Cor. Secy.; Otto Jaeger, Treasurer, and Frank Rohr, Marshall.

Texas

The Catholic State League of Texas adopted a resolution at a meeting conducted in San Antonio early in the year calling attention to the terrible lot of millions of people in Germany and Central Europe,—the Displaced Persons, the Expellees from the east and southeast, and the Prisoners of War—who are forced to live "under conditions which a Christian conscience cannot approve." The statement demands honest and persevering efforts toward a quick and permanent remedy for the acute plight of these people which resulted from a "policy of revenge and from the weakness of our Government in the application of international principles of justice."

Copies of the resolution were forwarded to President Harry S. Truman, Secretary of State Marshall, the Hon. Warren Austin, U. S. Delegate to the United Nations Assembly, Mrs. Franklin D. Roosevelt, Hon. Tom Connally, U. S. Senator from Texas, and to Hon. Paul Kilday, Representative of the Twentieth Congressional District of Texas. Members of the Committee of the Catholic State League, who formulated the resolution, were: Rt. Rev. P. J. Schnetzer, Rev. Jos. J. Wahlen, M.S.F., Mr. Leo M. J. Dielmann, and Mr. Frank Gittinger, President of the State League.

The Northwestern District of the CSL of Texas convened in Rhineland, on May 7, in conjunction with the Silver Sacerdotal Jubilee of the Pastor of St. Joseph's Parish, Rev. Thomas Buegler, O.S.B. The program began with Mass in the morning, celebrated by the jubilarian. A jubilee dinner, business sessions of the men's and women's organizations and a social program were part of the day's festivities.

The Southwestern District of the CSL conducted a meeting in Felsburg on May 11, while the Western District met in Rockne on May 25.

Jefferson City, Mo.

At a meeting in April of the Young Men's District League No. 2, Jefferson City Deanery, the following were elected officers: Marice Markway, Wardsville, President; Roderick Bruns, Jefferson City, Vice-president; Silver Eiken, Taos, Secretary. The organization sponsored a Catholic Youth Day on Sunday, May 11, in St.

Francis Xavier Parish, Taos, Mo. A solemn field Mass was celebrated at 11 A.M., Rt. Rev. Msgr. J. A. Vogelweid, Dean, as celebrant. Rev. Theon Schoen, Rev. Peter Rahill and Rev. Frederic Eckhoff were Deacon, sub-Deacon and Master of ceremonies, respectively. The sermon was preached by Fr. A. J. Ripper, Pastor of Immaculate Conception Church, Jefferson City.

The afternoon program was preceded by musical numbers and the rendition of several numbers by a chorus. There followed an open forum discussion on the subject "Youth's Importance to God and Country." A number of speakers addressed the audience, after which the open discussion from the floor followed. The program concluded with a procession to the Field Altar, prayers and Benediction of the Bl. Sacrament.

Carlyle Co. District League

Mother's Day was transformed into an event of extraordinary importance at Carlyle on May 11. Some three thousand people representing the parishes of Clinton County, Illinois, participated in a program sponsored by the Clinton County District League, Rt. Rev. Msgr. B. P. Hilgenberg, Chairman, and intended to honor Mary, the Queen of the month of May.

At 2:00 P. M. a procession, formed at St. Mary's Church, wended its way through the streets of the town to St. Mary Home where services were held in the open. The Rev. Francis O'Reilly, S.J., of St. Louis, and Mr. John J. Griffin, K.S.G., a St. Louis banker, were the speakers. Father O'Reilly spoke on "Mary, our Mother," while Col. Griffin discoursed on "Communism."

In addition the program provided for the coronation of the statue of the Blessed Virgin, which had been carried in the procession, Benediction, and the singing of the Te Deum. During the procession hymns were sung and the rosary recited. Towards the close of the program the Memorare and special prayers were recited for the recovery of Most Rev. Bishop Althoff of Belleville.

Priests, representing many parishes in Clinton County, attended the day.

At a recent meeting of the Board of Directors of the CU of Missouri particular attention was devoted to recent activities of the Legislative Committee of the State Branch.

On March 19, Mr. James H. Zipf and Mr. Paul P. Hoegen appeared before the House Committee in Jefferson City, in opposition to a Bill intended to bar Sisters or any other representatives of religious groups from receiving State funds for teaching in public schools. The bill was successfully opposed, by being temporarily side-tracked. Other proposed bills had been submitted to the Legislative Committee: House Bill No. 40, which would tax non-profit corporations, such as churches and other institutions, under certain conditions; House Bills Nos. 120 and 132, concerned with state protection of adopted children and the licensing of maternity hospitals. These bills contain controversial points, and were to be given consideration by the Legislative Committee.

Rev. Francis Auer, Spiritual Director of the Young Men's Division of the CU, spoke briefly.

Miscellany

THE series of articles on "Signs of the Times" by Rev. Dr. Charles Bruehl, which have appeared in recent issues of *Social Justice Review* have been well received by readers of our monthly. It is contemplated to reprint the valuable essay in the shape of a pamphlet.

A commendable undertaking is being planned by the Youth Organization of the Catholic State League of Texas, so the Vice-president, John Wagner, has informed us. The members are to engage in a study of rural life and its problems, which are numerous and of great importance for the welfare of society and of the nation.

On May 12 there went forth from the Central Bureau a shipment of 6,324 pounds of goods intended for 31 mission stations in the north, northwest, south and southwest of our country. The consignment consisted of 37 bales of clothing, 49 cartons of shoes and hats, 12 cartons of bandages and 4 boxes of medicine.

The shipment was held up for a time because of lack of burlap, used for covering and protecting the contents of the bales. So scarce is this material, which comes from India, that the Missions are requested to return this wrapping material to the Bureau. Thirty-five bales could not be dispatched because of the shortage referred to.

It appears from information coming out of Europe that the food crisis may continue into next year even. A Benedictine Father, interested in agriculture, writing from Switzerland in the middle of April states:

"Cries for help are coming to us from all sides, from priests in the Russian zone of Germany, from convents in Italy, Austria, and other countries. Here, in this particular corner of Switzerland where I am located, the outlook is not so bad as far as field- and fruit-crops are concerned, but we may yet suffer many disappointments before fall. Last year our potato crop was almost a complete failure, because good seed potatoes had not been obtainable. This year the situation appears to be worse. Seed potatoes ordered from Denmark and Czechoslovakia were frozen under way. I understand that in your country thousands of bushels of potatoes have been destroyed! And then, unfortunately, Peace is still far away."

In any Federation the strength of individual groups, and the willingness of their members to cooperate, will constitute an important feature. It is, therefore, a particular pleasure to record the readiness and willingness of a Society to respond liberally to a request to help carry out a resolution of the Newark convention. Fortunately, a considerable number of the almost thousand Societies affiliated with the CV may be classed as cooperating members.

As an example, let us point to St. Joseph's Society of Muenster, Texas. The organization recently contributed \$110 from its funds towards the CV War Relief collection. To this sum individual members contributed \$29.85, raising the total donation for the purpose to \$139.85. Nor did the Society forget the Bureau's Christmas appeal; it appropriated \$10 for this purpose.

Were cooperation of this kind general, the officers of the CV would feel encouraged to promote the forward-looking program of the organization with greater confidence.

The Rev. Victor T. Suren, who for a number of years served as Second Vice-president of the Nat. Cath. Women's Union and Director of the organization's Youth Section, has been appointed Administrator with the right of succession to the pastorate of St. Francis Parish, at Portage des Sioux, located in St. Charles County, Missouri. Fr. Suren had been Assistant for eight years at St. Joseph's Parish, Clayton, Mo., and since the death of the Pastor, Rev. Victor Stepka, had served as administrator of the parish.

On the occasion of his departure from St. Louis, Fr. Suren was tendered a testimonial dinner by the St. Louis County Board of Visitors, of which he was for some time chairman. A resolution adopted by the members of the Board was presented to Fr. Suren.

Now in Our Country

TOWARD the end of this year the Catholic Mission at Mandar, Chota Nagpur, India, will close the fiftieth year of its existence as a separate parish. It is an important Mission Center which makes great demands on the missionaries. A hospital has just been opened there, but it is hardly completed. The plan was inaugurated by Father De Meulder, S.J., who is at present in our country seeking aid for his mission.

This Missionary has been active also as Secretary of the Bachais Sabha (an association "to save land," which he inaugurated). With the aid of this organization some two-hundred families have been put back on the land from which they had been evicted unjustly. As a member of several Government Commissions Father De Meulder was able to obtain the means needed by local farmers to irrigate their fields. They were helped irrespective of creed or caste. During last year's food shortage this Missionary was on the Committee charged with the distribution of grain, etc. One who knows the conditions at Mandar well has written us:

"I am often amazed at the many activities Father De Meulder engaged in. On one occasion he asked me, 'What do people think I am always doing in Ranchi (capital of Chota Nagpur)?' I answered: 'We know what you do in Ranchi, but we wonder what you are up to in Mandar.' And I still wonder how it was possible for him to keep his parish going in the way he did while engaged in so many activities of all kinds. The parish work is done, as I know, with the assistance of laymen and it is this perfect organization that has allowed Father De Meulder to multiply himself as he did."

All European Missionaries were formerly assisted liberally by Catholics in their native lands; the currency of most European States has lost its value to an extent which makes it imperative the Missionaries should seek aid in our Country. Father De Meulder, who is at present in California, may also visit other parts of our country before returning to India.

A Little Known Corner of the Lord's Vineyard

SOME years ago the reunion of two Jacobite Bishops, of a number of Priests and members of the laity was extensively reported in the Catholic Press of the world. More recently little has been said about this group of Catholics in Southern India. The following information has now been received by the Bureau from Travancore:

"By the grace of God the reunited now number over thirteen thousand in the diocese of Tiruvalla alone. Sixty-five priests are working in eighty mission centers. Lately we have had some notable conversions from the Jacobite church. Mr. V. A. Varghese, B.A., L.T., a nephew of the late Metropolitan of the Jacobite church, and the Very Rev. Simon De Karavatt, a grand-nephew of another late Bishop in the Jacobite church, are among them. The Very Rev. Simon De Karavatt is from Kandanat, the See of a Jacobite Bishop. He was the Vicar of the Cathedral there when he joined the Church. I am sorry to say he is now without a chapel even to say mass. I can hope to obtain a good following from that town when provisions are made for worship and educating the children."

The writer, the Most Rev. Joseph Mar Serverios, Administrator Apostolic of Tiruvalla, requests us to make a special effort to gather funds to be used in the construction of a chapel and a modest residence in Kandanat, and we could do so if there were less money wasted on luxuries.

(Continued from page 100)

signed on account of ill health. When in 1894 the retired Bishop celebrated his golden jubilee of ordination in France he received among others a message of congratulation from the Germans in and near Castroville which set forth in the German his accomplishments in speaking their native language. Bishop Dubuis died in France on May 21, 1895.

The monograph on the life of the intrepid Bishop of Galveston is based on the best of sources and written in a pleasing style. Unfortunately, the sources are very incomplete and the author tried to fill in the gaps by reflections and conjectures. He has refrained from giving the readers all the detailed incidents of the Bishop's missionary life. As the story of the life of the Bishop unfolds, the reader sees pictures of Indian horrors, perils of life from hostile Indians and criminal whites, perils in tracking forests and in fording rivers, almost superhuman travels on foot and horseback, nights spent on the prairie and on one occasion in a top of a tree with waters of a flood surging ever higher till they almost reached him, desolation caused by droughts and epidemics, ministrations of the priest to both body and soul of persons stricken down by infectuous diseases, loneliness and disheartening obstacles, all amidst the consolations of a fruitful ministry among motley groups on the frontier. The author intended no more than to write a "readable account" of the Bishop's life and he succeeded admirably; he has produced a book which will prove an inspiration to both clergy and laity.

J. M. LENHART, O.Cap.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
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Central Bureau Emergency Fund

Previously reported: \$3,584.41; St. Mary's Soc., St. Michael, Minn., \$5; W. Wittmann, N. Y., \$3; E. C., St. Louis, \$10; Total to including May 19, 1947, \$3,602.41.

Donations to Central Bureau

Previously reported, \$648.63; St. Michael's Soc., Poughkeepsie, N. Y., \$5; Rev. P. J. Cuny, Conn., \$5; N. N., Minn., \$5; Sisters of Notre Dame, Lakewood, Ohio, \$1; H. W. Grasser, Mo., \$5; Sundry minor items, \$1.30; Total to including May 19, 1947, \$670.93.

St. Elizabeth Settlement

Previously reported, \$14,838.24; Greater St. Louis Community Chest, \$550; Interest income, \$27; from children attending, \$818.70; Total to including May 19, 1947, \$16,233.94.

Central Bureau Expansion Fund

Previously reported, \$1,798.00; Lechatal Verband, Pa., \$44.60; Frank C. Gittinger, Texas, for Life Membership, \$100; St. Joseph's Benevolent Soc., St. Benedict's Church, Brooklyn, N. Y., \$100; Total to including May 19, 1947, \$2,042.60.

Chaplains' Aid Fund

Previously reported, \$475.23; Penny collection, St. Francis de Sales Benevolent Soc., St. Louis, \$2; CWU of N. Y., Inc., \$25; B. Schaper, Mo., \$1; Total to including May 19, 1947, \$503.23.

European Relief

Previously reported, \$34,973.78; E. C., St. Louis, \$40; St. Boniface Benevolent Soc., St. Louis, \$10; St. Boniface Conference, St. Vincent de Paul Soc., St. Louis, \$10; V. Henigin, N. Y., \$15; The Misses Josephine and Amelia Selinger, Mo., \$200; C. Schweickert, Ill., \$2; Total to including May 19, 1947, \$35,250.78.

Catholic Missions

Previously reported, \$17,043.48; J. Thurmeier, Canada, \$10; Mrs. G. Bockelmann, Ohio, \$5; St. Michael's Hospital, Newark, N. J., \$10; St. Anthony's Hospital, Oklahoma City, Okla., \$1; Mrs. M. Filser Lohr, N. Y., \$35; N. Dietz, Jr., Nebr., \$10; St. Michael's Soc., Poughkeepsie, N. Y., \$10; St. Mary's Hospital, Racine, Wisc., \$100; E. Vogel, Texas, \$1; J. Korach, N. J., \$10; F. Theurer, Wisc., \$25; F. Geiger, Minn., \$5; Martha Hoppmann, Mo., \$25; Barbara Dudenhoeffer, N. Y., \$20; Mrs. A. Donneway, N. Y., \$2; CWU of N. Y., Inc., \$40; Mrs. M. Kammermayer, Canada, \$14; N. Schumacher, Iowa, \$10; Rev. Ch. Eckert, Ill., \$3; N. N., Minn., \$25; J. Rosinski, Canada, \$5; W. Feist, Canada, \$20; Wiedlocher and Sons, Ill., \$25; Mrs. O. Dallmann, Minn., \$5; Mrs. J. X. Seiter, Ark., \$5; F. Hermann, Canada, \$5; Mary Obermeier, Wis., \$2; Mrs. J. Eppens, N. J., \$10; J. Loeff, Canada, \$5; G. Marx, Minn., \$2; St. Elizabeth Guild, N. Y., \$25; P. Seefeld, N. Dak., \$20; C. Frei, Idaho, \$25; J. Drexelins, Ill., \$1; E. Towle, Calif., \$10; R. Bentz-Lutz, Switzerland, \$10; St. Gertrude's Convent, Cottonwood, Idaho, \$5; Miss E. Schachern, Pa., \$3; Rev. J. Thill, Wis., \$3; J. Gurski, Canada, \$5; Anna Pentenrieder, Calif., \$35; Mrs. M. Moore, Calif., \$265; Koob Family, Canada, \$15; Per Mary Terry, Ohio, \$42; St. Francis Convent, Peoria, Ill., \$6;

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Gifts in Kind

were received from the following men and organizations of men, including May 17, 1947:

Wearing Apparel, from: S. Stuve, Mo. (clothing, shoes).

Books, from: F. X. Mangold, Ill. (books); Rev. Hy. Tennessen, Minn. (2 boxes books); B. Herder Book Co., Mo. (2 Missale); Rev. J. Bartelme, Wis. (1 carton books).

Magazines and Newspapers, from: F. X. Mangold, Ill. (magazines); Mr. F. A. Schimanski, Wis. (magazines); Rev. Leo Schmelze, Mo. (80 Catholic Digest).

Miscellaneous, from: Albert Sattler, N. Y. (cancelled stamps).